

*M. Twiss*  
THE  
MARROW  
OF

Modern Divinity :

*In Two Parts.*

Touching both the Co-

*venant of Works, and the Covenant  
of Grace : With their Uses and End,  
both in the time of the Old Testament,  
and in the time of the New.*

*Clearly describing the way to Eternal Life by  
JESUS CHRIST.*

*And a Spiritual Exposition of the Ten Commandments.*

*Whercunto is added,*

*The Difference betwixt the Law and the Gospel.*

*In a Dialogue betwixt*

*Evangelista, a Minister of the Gospel.*

*Nomista, A Legalist.*

*Antinomista, An Antinomian ; And*

*Neophytus, a young Christian.*

The Eighth Edition : Corrected by the Author, E.F.

With the Commendatory Epistle of divers  
Divines of great esteem in the City of London.

L O N D O N ;

Printed by J.S. for J. Wright, at the Kings-head in  
the Old-Bayley. 1678.

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Modern Divinity

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Touching both the Co-

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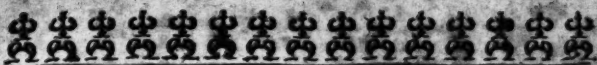
The following is a list of the names of the persons who have been appointed to the various positions in the various departments of the Government of the State of New York, for the year 1890.

Series by author: [unclear] IW

District Court of the City of London

1907

Printed by J. J. Smith, at the K. & N. Press, No. 1, St. Paul's Churchyard, London.



TO THE  
HONOURABLE,  
Col. *John Downes*,  
ESQUIRE,

One of the Members of the Honorable  
House of *Commons* in Parliament, Justice of  
Peace, and one of the Deputy-Lieutenants  
of the County of *Suffex*, and Auditor to the Prince  
his Highnesse of the Dutchy of *Cornwall*,  
*E. F.* wisheth the true knowledge of  
God in *Iesus Christ*.

Most Honoured Sir,

**A**lthough I do observe, that new Edi-  
tions, accompanied with new Addi-  
tions, are sometimes published with  
new Dedications; yet so long as he who  
formerly owned the subject, doth yet live,  
and ha'v the same affections towards it, I  
conceive there is no need of a new Patron,  
but of a new Epistle.

Be pleased then, most honoured Sir, to  
give me leade to tell you, that your emi-

## The Epistle

nency of place did somewhat induce me both now and before, to make choice of you for its Patron; but your endowments with grace did invite me to it, God having bestowed upon you speciall spiritual blessings in heavenly things in Christ: for it hath bin declared unto me by them that knew you, when you were but a youth, how Christ met with you then, and by sending his Spirit into your heart, first convinced you of sin, as was manifest by those conflicts, which your Soul then had, both with Satan and it self, whilst you did not believe in Christ. Secondly, of Righteousness as was manifest by the peace and comfort which you afterwards had, by believing that Christ was gone to the Father, and appeared in his presence as your Advocate and Surety that had undertaken for you: 3dly, of judgment, as hath bin manifest ever since, in that you have bin carefull with the true godly Man, Ps. 112. 5. to guide your affairs with judgment, in walking according to the mind of Christ.

I have not forgotten what desires you have expressed to know the true difference

## Dedicatory.

rence between the Covenant of Works and the Covenant of Grace and experimentally to be acquainted with the doctrine of free Grace, the mysteries of Christ, and the life of Faith. Witnesse not onely your high approving of some heads of a Sermon which I once heard a godly Minister Preach, and repeated in your hearing, of the life of Faith; but also your earnest request to me to write them out fair, and send them to you into the Country: Yea witnesse your highly approving of this Dialogue, when I first acquainted you with the Contents thereof, encouraging me to expedite it to the Presse, and your kind acceptance, together with your cordiall thanks for my love, manifested in dedicating it to your honoured name.

Sith then, worthy Sir, it hath pleased the Lord to inable me both to amend it and to enlarge it; I hope your affection will also be enlarged towards the matter therein contained, considering that it tends to the clearing of those forenamed Truths, and through the blessing of God may be a means to root them more deeply in your Heart.

## The Epistle Dedicatory.

*And truly, Sir, I am confident the more they grow and flourish in any mans Heart the more will all Heart-corruptions wither and decay. Oh! Sir, if the Truths contained in this Dialogue, were but as much in my Heart, as they are in my head, I were a happy man, for then should I be more free from pride, vain glory, wrath, anger, self-love, and love of the world then I am; and then should I have more humility, meeknesse, and love both to God and Man then I have: O! then should I be content with Christ alone, and live above all things in the world, then should I experimentally know, both how to abound and how to want; and then should I be fit for any condition, nothing could come amisse unto me: Oh! that the Lord would be pleased to write them in our hearts by his blessed Spirit.*

*And so most humbly beseeching you still to pardon my boldnesse, and to vouchsafe to take it into your patronage and protection, I humbly take my leave of you, and remain*

Your obliged Servant  
to be commanded,

E. F.



*To all such humble heart-  
ed Readers, as see any need to  
learn, either to know them-  
selves, or GOD in  
CHRIST.*

*Loving Christians :*

**C**onsider, I pray you, that as  
the first *Adam* did as a com-  
mon person enter into Cove-  
nant with God for all man-  
kind, and brake it; whereby they be-  
came sinful and guilty of everlasting  
death and damnation : even so Jesus  
Christ, the second *Adam* did as a com-  
mon person enter into Covenant with  
God his Father for all the Elect (that  
is to say, all those that have or shall be-  
lieve on his name) & for them kept it,  
whereby they become righteous, and  
heirs of everlasting life and salvation,  
And therefore it is our greatest wis-  
dome,

*To the Reader.*

dome, and ought to be our greatest care and endeavour to come out; and from the first *Adam*, unto, and into the second *Adam*, that so we may have life through his Name, Joh. 20. 31.

And yet alas! there is no point in all practical Divinity, that we are naturally so much averſe and backward unto, as unto this; neither doth Satan strive to hinder us so much from doing any thing else as this: And hence it is, that we are all of us naturally apt to abide and continue in that ſinfull and miserable estate, that the first *Adam* plunged us into, without either taking any notice of it, or being at all affected with it, so farre are we from comming out of it. And if the Lord be pleased by any means to open our eyes, to see our misery, and we do thereupon begin to step out of it, yet alas! we are prone rather to go backwards towards the first *Adams* pure estate, in striving and struggling to leave sin, and perform duties, and do good works, hoping thereby to make our  
selves

*To the Reader.*

selves so righteous and holy, that God will let us into Paradise again, to eat of the Tree of Life and live for ever: and this we do until we see the *flaming sword at Edens gate, turning every way to keep the Tree of Life.* It is not ordinary when the Lord convinceth a man of his sin (either by means of his Word or his Rod) to cry after this manner: O, I am a sinfull man! for I have lived a very wicked life, and therefore surely the Lord is angry with me, and wil damn me in Hell: O! what shall I do to save my Soul? And is there not at hand some ignorant, miserable Comforter, ready to say, yet do not despair man, but repent of thy sins, and ask God forgiveness, and reform your life; and doubt not but he will be mercifull unto you, for he hath promised (you know) *that at what time soever a sinner repenteth him of his sins, he will forgive him.* Gen. 3. 24.

And doth he not hereupon comfort himself, & say, in his heart at least, O if the

*To the Reader.*

the Lord will but spare my life, and lengthen out my dayes, I will become a new man ! I am very sorry that I have lived such a sinful life, but I will never do as I have done for all the world: O, you shall see a great change in me ! *believe it.*

And hereupon he betakes himself to a new course of life, and it may be, becomes a zealous professor of Religion, performing all Christian exercises, both publick & private, and leaves off his old companions, and keeps company with Religious men, (and so it may be goes on till his dying day, and thinks himself sure of Heaven and eternal happinesse) and yet it may be all this while is ignorant of Christ and his Righteousnesse, and therefore establisheth his own.

Where is the man, or where is the woman that is truly come to Christ, that hath not had some experience in themselves of such a disposition as this, if there be any that have reformed their lives, and are become professors  
of

*To the Reader:*

of Religion, and have not taken notice of this in themselves more or lesse: I wish they have gone beyond a legall Professor, or one still under the Covenant of works.

Nay, where is the man or woman that is truly in Christ, that findeth not in themselves an aptnesse to withdraw their hearts from Christ, and to put some confidence in their own works and doings; if there be any that do not find it, I wish their hearts deceive them not.

Let me confesse ingenuously, I was a professor of Religion, at least a dozen years, before I knew any other way to eternal life, then to be sorry for my sins and ask forgiveness, and strive and indeavour to fulfill the Law, and keep the Commandements, according as Mr. Dod and other godly men had expounded them: and truly I remember I was in hope, I should at last attain to the perfect fulfilling of them; & in the mean time, I conceived, that God would accept the will for the deed, or  
what

*To the Reader.*

what I could not do, Christ had done for me.

And though at last by means of conferring with M. *Thomas Hooker* in private, the Lord was pleased to convince me, that I was yet but a proud Pharisee, and to shew me the way of Faith and Salvation by Christ alone, and to give me (as I hope) a heart in some measure to imbrace it; yet alas, through the weakness of my faith, I have been, and am still apt to turn aside to the Covenant of works, and therefore have not attained to that joy and peace in believing, nor that measure of love to Christ, and man for Christs sake, as I am confident many of Gods Saints do attain unto in the time of this life, the Lord be mercifull unto me, and increase my faith.

And are there not others (though I hope but few) who being enlightened to see their misery, by reason of the guilt of sin, though not by reason of the filth of sin: And hearing of Justification freely by grace, through the redemption  
tion

*To the Reader.*

tion which is in Jesus Christ, do applaud and magnifie that Doctrine, following them that do most preach and presse the same, seeming to be (as it were) ravished with the hearing thereof, out of a conceit that they are by Christ freely justified from the guilt of sin, though still they retain the filth of sin; these are they that content themselves (with a Gospel knowledg) with meer notions in the head, but not in the heart, glorying and rejoycing in free grace, and justification by faith alone, professing faith in Christ, and yet are not possessed of Christ; these are they that can talk like Believers, and yet do not walk like Believers; these are they that have language like Saints, and yet have conversation like devils; these are they that are not obedient to the Law of Christ, and therefore are justly called *Antinomians*.

Now both these paths leading from Christ have been justly judged as erroneous, and to my knowledg, not onely a matter of 18 or 20 years ago, but also

*To the Reader.*

Gal. 5. 1.

2 Pet. 2.  
19.

also within this three or four years, there hath been much ado, both by preaching, writing, and disputing, both to reduce men out of them, & to keep them from them; and hot contentions have been on both sides, and all, I fear me, to little purpose; for hath not the strict professor according to the Law whilst he hath striven to reduce the loose professor, according to the Gospel, out of the *Antinomian* path, intangled both himself and others the faster in the yoke of bondage? And hath not the loose professor according to the Gospel, whilst he hath striven to reduce the strict professor according to the Law, out of the legall path, by *promising liberty from the Law, taught others, and been himself the servant of corruption?*

For this cause I, though I be nothing, have, by the grace of God, indeavoured in this Dialogue, to walk as a middle-man betwixt them both, in shewing to each of them his erroneous path, with the middle-path (which is  
Jesus

## To the Reader.

Jesus Christ received truly, and walked in answerably, as a means to bring them both unto him, and make them both one in him: And oh! that the Lord would be pleased so to blesse it to them, that it might be a meanes to produce that effect.

I have (as you may see) gathered much of it out of known and approved Authors, and yet having therein wronged no man: for I have restored it to the right owner again in the margin: some part of it my Manuscripts have afforded me, and of the rest, I hope I may say, as *Jacob* did of his venison, Gen. 27. 20. *The Lord hath brought it unto me:* (let me speak it without vain-glory) I have endeavoured herein to imitate *Burt. Mel.* the laborious Bee, who out of divers flowers gathers honey and wax, and thereof makes one comb: If any soul feels any sweetnesse in it, let them praise God and pray for me, who am weak in faith, and cold in love. p. 8.

E. F.

E

To



TO  
The Reader.

**I**F thou wilt please to peruse this little Book, thou shalt find great worth in it. There is a line of a gracious Spirit drawn through it, which hath fastned many precious Truths together, and presented them to thy view, according to the variety of mens Spirits; the various ways of presenting known Truths are profitable. The Grace of God hath helped this Author in making his work, if it in like manner help thee in reading, thou shalt have cause to blesse God for these Truths thus brought to thee, and for the labours of this good man, whose ends, I believe, are very sincere for God and thy good.

*Jer. Burroughes.*

Occasionally lighting upon his Dialogue, under the Approbation of a learned and judicious Divine: I was thereby induced to read it, and afterwards upon serious consideration of the usefulness of it, to commend it to the people in my publike Ministry.

Two things in it especially took with me: first the matter, the maine substance being distinctly to discover the nature of the two Covenants, upon which all the mysteries both of the Law and Gospel depend. To see the first *Adam* to be *primus fœderatus*, in the one; and the second *Adam*, in the other: to distinguish rightly betwixt the Law standing a'one as a Covenant, and standing in subordination to the Gospel as a servant; this I assure my self to be the key which opens the hidden treasure of the Gospel.

As soon as God had given *Luther* but a *Portis d-*  
glimp'e hereof, he professeth that he seem-  
ed to be brought into Paradise again: and  
the whole face of the Scripture to be chan-  
ged to him: and he looked upon every truth  
with another eye.

Secondly, the manner, because it is an *Irenicum*, and tends to an accommodation and a right understanding. Times of Reformation have always been times of Division; Satan will cast out a stone after the wo-

man, as knowing that more die by the disagreement of the humours of their own bodies, then by the sword, and that if men be once engaged, they will contend; if not for truth, yet for victory.

Now if the difference be in things of lesser consequence, the best way to quench it were silence. This was *Luther's* counsell given in an Epistle written to the Divines assembled in a Synod at *Nuremberg*, *Meum consilium fuerit (cum nullum sit Ecclesia periculum) ut hanc causam sinatis, vel ad tempus sopitam (utinam extinctam) jacere, donec tutiore, & meliore tempore, animis in pace firmatis & charitate adunatis, eam disputetis.* I think it were good counsell concerning many of the disputes of our times.

But if the difference be of greater concernment then this is, the best way to decide it, is to bring in more light, which this Author hath done, with much evidence of scripture, backt with the authority of most modern Divines: so that whosoever desires to have his judgment cleared in the main controversy between us and the *Antinomians*, with a small expence either of money, or time, he may here receive ample satisfaction; This I testify upon request, professing my self a friend both to Truth and Peace.

*Novemb. 12.*

*W. Strong.*

T O

# The Reader.

**T**His Book at first well accommodated with so valuable a Testimony as Mr. Caryl's, besides its better approving it self to the choiser spirits every where, by the speedy distribution of the whole Impression, it might seem a needless or superfluous thing, to add any more to the praise thereof; yet meeting with detracting language from some few, (by reason of some phrases, by them either not duly pondered, or not rightly understood) it is thought meet, this second Impression, to relieve that worthy Testimony which still stands to it, with fresh supplies, not for any need the Truth therein contained hath thereof, but because either the prejudice, or darknesse of some mens judgements doth require it: I therefore having thoroughly perused it, cannot but testifie; That if I have any the least judgement, or relish of Truth, He that findes this Book, findes a good thing, and not unworthy of its Title; and may account the Saints to have obtained favour with the Lord in the ministrations of it, as that which with great plainnesse and evidence

## To the Reader.

dence of truth comprises the chief (if not all) the differences that have been lately ingendred about the Law: it hath, I must confesse, not only fortified my judgment, but also warmed my heart in the reading of it, as indeed inculcating throughout the whole Dialogue the clear and familiar notion of those things by which we live, (as Ezechiel 16. speakes in another case) and it appeareth to me, to be written from much Experimentall Knowledge of Christ, and teaching of the Spirit. Let all men, that taste the fruit of it, confesse, to the glory of God, He is no respecter of Persons, and endeavour to know no man henceforth after the flesh, nor envy the Compiler thereof, the honour to be accounted, as God hath made him in this point, a Healer of breaches, and a Restorer of the overgrown Paths of the Gospel: As for my own part, I am so satisfied in this Testimony I lend, that I reckon what ever credit is thus pawned, will be a glory to the name that stands by, and avows this Truth, so long as the book shall endure to record it.

JOSHUA SPRIGGE.

*Grace and Peace to you*  
*in Christ Jesus.*

My loving Friend in Christ,

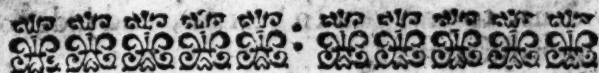
**I** Have according to your desire, read over your Book, and find it full of Evangelical light and life, and I doubt not, but the oftner I read it, the more true comfort I shall finde in the knowledge of Christ thereby; the matter is pure, the method is Apostolical, wherein the workes of love in the right place, after the life of Faith, be effectually required. God hath endew'd his Fisher with the net of a trying understanding, and discerning judgement and discretion, whereby, out of the Crystallin streames of the Well of Life, you have taken a messe of the sweetest and wholsomest fish that the whole World can afford, which if I could daily have enough of, I should not care for the flesh, or the workes thereof.

Samuel Prittie.

*A Catalogue of those Writers names, out of whom I have  
collected much of the matter contained in this  
ensuing DIALOGUE.*

<i>A</i>	<i>E</i>	<i>P</i>
<i>Doff. Ames</i>	<i>M Elton.</i>	<i>M Perkins.</i>
<i>M Ainsworth.</i>	<i>F</i>	<i>D Priston.</i>
<i>B</i>	<i>M Fox.</i>	<i>D Penible.</i>
<i>M Beza.</i>	<i>M Frith.</i>	<i>R</i>
<i>M Bullenger,</i>	<i>M Forbes.</i>	<i>M Rollock.</i>
<i>M Bradford,</i>	<i>G</i>	<i>M Reynold.</i>
<i>M Bastingius.</i>	<i>M Greenham.</i>	<i>M Rouse.</i>
<i>Bishop Babington.</i>	<i>M Gibbons.</i>	<i>S</i>
<i>M Ball.</i>	<i>M Thomas Goodwin,</i>	<i>D Smith.</i>
<i>M Robert Boulton.</i>	<i>M Grav junior.</i>	<i>D Sibs.</i>
<i>M Samuel Boulton.</i>	<i>H</i>	<i>M Slater.</i>
<i>C.</i>	<i>B Hall.</i>	<i>T</i>
<i>M Calvin.</i>	<i>M Thomas Hooker.</i>	<i>M Tindall.</i>
<i>M Culverwell,</i>	<i>L</i>	<i>M Robert Town.</i>
<i>M Carelesse.</i>	<i>D Luther.</i>	<i>V</i>
<i>M Cornwall,</i>	<i>M Lightfoot.</i>	<i>D Urban Regius.</i>
<i>M Cotton.</i>	<i>M</i>	<i>D Vrsinus.</i>
<i>D.</i>	<i>Wolfgangius Musculus</i>	<i>M Vaughan.</i>
<i>Du Plesse.</i>	<i>Peter Martyr.</i>	<i>W.</i>
<i>B Downare.</i>	<i>D Mayer.</i>	<i>D Willer.</i>
<i>D Diodate.</i>	<i>M Marshall.</i>	<i>D Williams,</i>
<i>M Dixon.</i>	<i>O</i>	<i>M Wilson,</i>
<i>M Dyke.</i>	<i>Barnardine Ochinc.</i>	<i>M Walker,</i>
		<i>M Ward.</i>

THE



THE  
MARROW  
OF  
MODERN DIVINITY.

---

INTERLOCUTORS.

*Evangelista*, a Minister of the Gospel.

*Nomista*, a Legalist.

*Antinomista*, an Antinomian.

*Neophytus*, a young Christian.

---

*Nomista*,

SIR, my Neighbour *Neophytus* and I, having lately had some conference with this our Friend and Acquaintance *Antinomista*, about some points of Religion, wherein he differeth from us both, at last said, He would be contented to be judged by You our Minister: therefore have

we

we made bold to come unto you, all three of us, to pray you to hear us, and judge of our differences.

*Evan.* You are all of you very welcome to me, and if you please to let me hear what your differences are, I will tell you what I think.

*Nom.* The truth is, Sir, he and I differ in very many things; but more especially about the Law: for I say, the Law ought to be a rule of life to a beleever, and he saith it ought not.

*Neo.* And surely, Sir, the greatest difference betwixt him and I, is this: He would perswade me to believe in Christ, and bids me rejoyce in the Lord, and live merrily, though I feel never so many corruptions in my heart, yea, though I be never so sinful in my life; the which I cannot do, nor I think ought not to do; but rather to fear, and sorrow, and lament for my sins.

*Ant.* The truth is, Sir, the greatest difference betwixt my friend *Nomista*, and I, is about the Law, and therefore that is the greatest matter we come unto you about.

*Ev.* I remember, the Apostle *Paul* willeth  
 1 Tim. 3. 9. *Titus*, to avoid contentions and strivings about the Law, because they are unprofitable and vain: and so, I fear me, yours have been.

*Nom.* Sir, for my own part, I hold it very

very meet, that every true Christian should be very zealous for the holy Law of God, especially now, when a company of these *Antinomians* do set themselves against it, and doe what they can, quite to abolish it, and utterly to root it out of the Church: Surely, Sir, I think it not meet they should live in a Christian Common-wealth.

*Evan.* I pray you, neighbour *Nomista*, be not so hot, neither let us have such unchristian-like expressions amongst us, but let us reason together in love, and with the spirit of meeknesse, as Christians ought to do; I confess with the Apostle, *it is good to be zealously affected alwaies in a good thing.* But yet, as the same Apostle said of the Jews, so I fear mee, I may say of some Christians, that *they are zealous of the Law*, yea some would be *Doctors of the Law*, and yet neither understand *what they say*, nor *whereof they affirm.*

1 Cor. 4.  
21.

Gal. 4.18.

Act. 11.30.

1 Tim. 1.7.

*Nom.* Sir, I make no doubt, but that I both know what I say, and whereof I affirm, when I say and affirm, that the holy Law of God ought to be a rule of Life to a beleever; For I dare pawn my soul of the truth of it.

*Evan.* But what Law do you mean?

*Nom.* Why Sir, what Law do you think I mean? Is there any more Laws then one?

*Evan.*

Rom. 3.

27.

Gal. 6. 2.

*Evan.* Yea in the Scriptures there is mention made of divers laws, but they may all be comprised under these three, to wit, The law of works, the law of faith, and the law of Christ: and therefore I pray you tell me, when you say, The Law ought to be a rule of life to a believer: which of these three laws you mean.

*Nom.* Sir, I know not the difference betwixt them; but this I know, that the Law of the ten Commandments, commonly called the Moral Law, ought to be a rule of life to a believer.

*Evan.* But the Law of the ten Commandments, or Morall law, may be either said to be the matter of the law of works, or the matter of the Law of Christ; and therefore I pray you tell me, in whether of these senses you conceive it ought to be a rule of life to a believer.

*Nom.* Sir, I must confesse I do not know what you mean by this distinction, but this I know, that God requires that every Christian should frame and lead his life according to the rule of the ten Commandments, the which if he do, then may he expect the blessing of God both upon his soul and body, and if he do not, then can he expect nothing else, but his wrath and curse upon them both.

*Evan.*

*Evan.* The truth is, neighbour *Nomista*, the law of the ten Commandements, as it is the matter of the law of works, ought not to be a rule of life to a believer: but in thus saying, you have affirmed that it ought, and therefore therein you have erred from the truth. And now friend *Antinomista*, that I may also know your judgement when you say the law ought not to be the rule of life to a believer, I pray tell me what law you mean?

*Ant.* Why, I mean the law of the ten Commandements.

*Evan.* But whether do you mean that law, as it is the matter of the law of works, or as it is the matter of the law of Christ?

*Ant.* Surely, Sir, I do conceive, that the ten Commandements are no way to be a rule of life to a believer, for Christ hath delivered him from them.

*Evan.* But the truth is, the law of the ten Commandements, as it is the matter of the law of Christ, ought to be a rule of life to a believer; and therefore you having affirmed to the contrary, have therein also erred from the truth.

*Nom.* The truth is, Sir, I must confesse, I never took any notice of this three-fold law, which it seems is mentioned in the New Testament.

*Ant.*

The Marrow of

*Ant.* And I must confesse, if I took any notice of them, I never understood them.

*Evan.* Well, give me leave to tell you, that so far forth as any man comes short of the true knowledge of this threefold Law, so far forth he comes short, both of the true knowledge of God, and of himself; And therefore I wish you both to consider of it.

*Nom.* Sir, if it be so, you may do well to be a meanes to inform us, and help us to the true knowledge of this threefold Law: and therefore, I pray you, first tell us what is meant by the Law of works?

*Evan.* The Law of works opposed to the Law of faith, *Ro. 3. 27.* holds forth as much as the Covenant of works: for it is manifest, saith *Musculus*, that the word which signifieth covenant, or bargain, is put for law; so that you see the Law of workes, is as much to say, as the Covenant of workes, the which Covenant the Lord made with all mankind, in *Adam* before his fall; the sum whereof was, *Do this and thou shalt live;* and, *if thou do it not, thou shalt dye the death.* In which Covenant there was, first, contained a precept, *Do this*, Secondly, a promise joyned unto it, *If thou do it, thou shalt live;* Thirdly, a like threatning, *If thou do it not, thou shalt dy the death.* Imagine, saith *Musculus*, that God had said to *Adam*, Lo to

Ballen the  
Covenant  
of grace,  
p. 9. *Com.*  
*pla. Eng.*  
p. 118.

*Lev. 18. 5.*  
*Gen. 2. 17.*  
*Ames. med.*  
*Eng. p. 48.*

the intent that thou maieſt live, I have given thee liberty to eat, and have given thee *com. place* abundantly to eat; let all the fruites of Pa-*p. 3.* radife be in thy power, one Tree except, which ſee thou touch not, for that I keep to mine own authority: the ſame is the Tree of knowledge of good and evil, If thou touch it, the meat thereof ſhall not be life, but death.

*Nom.* But Sir, you ſaid that the law of the ten Commandements, or Morall Law, may be ſaid, to be the matter of the Law of works; and you have alſo ſaid, that the Law of works is as much to ſay, as the Covenant of works: whereby it ſeems to me, you hold that the Law of the ten Commandements was the matter of the Covenant of works, which God made with all mankind, in *Adam* before his fall.

*Evan.* That's a truth agreed upon by all Authors and Interpreters that I know: And indeed the Law of works (as a learned Au-*Downham* thor ſaith) ſignifies the Morall Law: and on Juſt. the Morall Law, ſtrictly and properly taken, *d. 443.* ſignifies the Covenant of works. *465.*

*Nom.* But Sir, what is the reaſon you call it but the matter of the Covenant of works?

*Evan.* The reaſon why I rather chuſe to call the Law of the ten Commandments the matter of the Covenant of works, than

then the Covenant it self, is because I conceive that the matter of it cannot properly be called the Covenant of works, except the form be put upon it, that is to say, except the Lord require, and man undertake to yield perfect obedience thereunto, upon condition of eternall life and death: And therefore till then it was not a Covenant of workes, betwixt God and all mankinde in *Adam*. As for example, you know, that although a servant have an ability to doe a master's worke, and though a master have wages to bestow upon him for it, yet is there not a Covenant betwixt them till they have thereupon agreed. Even so, though man at the first had power to yeild perfect and perpetuall obedience, to all the ten Commandements, and God hath an eternall life to bestow upon him, yet was there not a Covenant betwixt them, till they were thereupon agreed.

*Now.* But Sir, you know there is no mention made in the book of *Genesis*, of this Covenant of works, which you say, was made with man at first.

*Evan.* Though we read not the word *Covenant* betwixt God and man, yet have we there recorded what may amount to as much; for God provided, and promised to *Adam*, eternal happines and called for per-

Ball on the  
Covenant  
P. 6.

fed

fect obedience, which appears from Gods threatening, *Gen. 2.17.* For if man must dye if he disobeyed, it implies strongly, that Gods Covenant was with him for life, if he obeyed.

*Nom.* But Sir, you know the word *Covenant* signifies a mutuall promise, bargain, and obligation betwixt two parties. Now though it is implied, that God promised man to give him life if he obeyed, yet we read not, that man promised to be obedient.

*Walker on the Covenant, p. 39.*

*Evan.* I pray take notice, that God doth not alwayes tie man to verball expressions, but doth often contract the Covenant in reall expressions, in the heart and frame of the creature: And this was the manner of covenanting with man at the first, for God had furnished his soul with an understanding minde, whereby he might discern good from evil, and right from wrong; and not onely so, but also in his will was most great uprightnesse, and his instrumentall parts were orderly framed to obedience: the truth is, God did engrave in mans soul, wisdom and knowledge of his will and works, and integrity in the whole soul, and such a firmesse in all the powers thereof, that neither the mind did conceive, nor the heart desire, nor the body put in execution any thing but

*Ball on the Covenant, p. 5.*

*Cal. Instit. fol. eng. p. 8. Eccl. 7. 27.*

*Eastling. cap. p. 8.*

that which was acceptable to *God*: so that man endowed with these qualities, was able to serve *God* perfectly.

*Nom.* But Sir, how could the Law of the ten Commandments be the matter of this Covenant of workes, when they were not written, as you know, til the time of *Moses*?

*Evan.* Though they were not written in Tables of stone, until the time of *Moses*, yet were they writ in the Tables of mans heart, in the time of *Adam*: for we read that man was created in the image, or likeness of *God*, *Gen. 1. 27.* And the ten Commandments are a Doctrine, agreeing with the eternall Wisdome and Justice that is in *God*, wherein he hath so painted out his own nature, that it doth in a manner express the very image of *God*. And, doth not the Apostle say, That the image of *God*

*V. in. cat.*  
*P. 517.*  
*Calv. Instit.*  
*p. 190.*  
*Col. 3. 10.*  
*Ephes. 4.*  
*34.*

*Treas. Of*  
*effectuall*  
*call. p. 20.*  
*or there-*  
*abouts.*

consists in knowledge, righteousness, and true holiness? and is not knowledge, righteousness, and true holiness, the perfection of both the Tables of the Law? And indeed, saith Mr. *Rollock*, it could not well stand with the justice of *God*, to make a covenant with man, under the condition of holy and good workes, and perfect obedience to his Law, except he had first created man holy and pure, and engraven his law in his heart, whence those good works should proceed.

*Nem.* But yet I cannot but marvell, that God in making the Covenant with man; did make mention of no other commandment, then that of the forbidden fruit.

*Evan.* Do not marvell at it; for by that Hugo, Grot. defens. fid. p. 7. 1. one species of sin, the whole genus, or kinde is shewn, as the same law being more clearly unfolded, *Deu.* 27. 26. *Gal.* 3, 10. doth expresse: And indeed, in that one Commandment the whole worship of God did consist, as obedience, honour, love, confidence, and religious feare, together with the outward abstinence from sin, and reverend respect to the voice of God. Yea, herein also consisted his love, and so his whole duty to his neighbour: so that as a learned writer saith, *Adam* heard as much in the garden, as *Israel* did at *Sinai*, but only in fewer words, and without thunder.

*Lightfoot, Miscel. p. 282.*

*Nem.* But sir, ought not man to have yielded perfect obedience to God, though this covenant had not bin made betwixt them?

*Evan.* Yea indeed, perfect and perpetual obedience was due from man unto God, though God had made no promise to man; for when God created man at first, he put forth an excellency from himself unto him; and therefore it was the bond and tie that lay upon man to return that again unto God, so that man being Gods creature

Reynolds  
on Psal.  
110.  
p. 403.

creature by the law of creation, he owed all obedience and subjection to God his Creator,

*Non.* Why then was it needfull that the Lord should make a Covenant with him, by promising him life, and threatening him with death?

*Evan.* For answer hereunto, in the first place, I pray you understand, that man was a reasonable creature, and so out of judgement, discretion and election, able to make choice of his way, and therefore it was meet

Gibbons on  
Gen. p. 97.  
Ball on the  
Covenant  
p. 11.

Reynolds  
on Psalm.  
110.  
p. 406.

there should be such a Covenant made with him, that he might according to Gods appointment, serve him after a reasonable manner. Secondly, it was meet there should be such a Covenant made with him, to shew that he was not such a Prince on earth, but that he had a Sovereign Lord; therefore God set a punishment upon the breach of his Commandment, that man might know his inferiority, and that things betwixt him and GOD, were not as betwixt equals. Thirdly, it was meet there should be such a Covenant made with him, to shew, that he had nothing by personall, immediate, and underived right; but all by gift and gentleness: so that you see it was an equal Covenant, which God, out of his Prerogative Royall, made with mankind in Adam before his fall.

*Non.*

*Nom.* Well, Sir, I do perceive that *Adam* and all mankind in him, were created most holy.

*Evan.* Yea, and most happy too, for God placed him in Paradise; in the midst of all delightfull pleasures and contents, wherein he did enjoy most near and sweet communion with his Creator, in whose presence is fulnesse of joy, and at whose right hand is pleasures for evermore. So that if *Adam* had received of the *Tree of Life*, by taking and eating of it while he stood in the state of innocency before his fall, he had certainly been established in a happy estate for ever, and could not have been seduced and supplanted by *Satan*, as some learned men do think, and as Gods own words seem to imply, *Gen. 3. 22.*

*Psal. 16. 12.*

*walker on the Covenant p. 89.*

*Nom.* But it seemeth, that *Adam* did not continue in that holy and happy estate.

*Evan.* No indeed, for he disobeyed Gods expresse command, in eating the forbidden fruit, and so became guilty of the breach of the Covenant.

*M Stat. on the 2 Covenant.*

*Nom.* But Sir, how could *Adam*, who had his understanding so sound, and his will so free to chuse good, be so disobedient to Gods expresse command?

*Evan.* Though he and his will were both good, yet were they mutably good, so

*Dent, Path way, p. 304.*

that he might either stand or fall at his own election or choice.

*Nom.* But why then did not the Lord create him immutable? or why did he not so over-rule him in that action, that he might not have eaten the forbidden fruit?

• *Evan.* The reason why the Lord did

*Reynolds*  
on Psal.  
110. p. 406.

not create him immutable, was, because he would be obeyed out of judgment and free choice, and not by fatall necessity, and absolute determination; and withall, let me tell

*Calv. Instit*  
p. 81.

you, it was not reasonable to restrain God to this point, to make man such a one,

who would not or could not sin at all, for it was at his choice to create him how he pleased

but why he did not uphold him with strength of stedfast continuance, that restless

hidden in Gods secret Counsell: howbeit this we may certainly conclude, that

*Adams* state was such, as served to take away from him all excuse, for he received

much, that of his own will he wrought his own destruction, because this act of his was

a wilfull transgression of a Law, under the precepts whereof, he was most justly cre-

*Reynoldson*  
Psal. 110.  
p. 406.

ated, and unto the malediction whereof he was as necessarily and righteously subjected

he transgressed; for as being Gods creature, he was to be subject to his will, so

being Gods prisoner, he was as justly subje-

to his wrath; and that so much the more, by how much the precept was most just, the obedience more easie, the transgression more unreasonable, and the punishment more certain.

*Nom.* And was *Adams* sin and punishment imputed unto his whole off-spring?

*Evan.* Yea indeed, for saith the Apostle, *Death passed upon all men, for that all have sinned, or, in whom all have sinned, that is, in Adam*; the very truth is, *Adam* by his fall threw down our whole nature headlong into the same destruction, and drowned his whole off-spring in the same gulph of misery: and the reason is, because by Gods appointment he was not to stand, or fall as a single person only, but as a common publicke person, representing all mankind to come of him: therefore as all that happiness, all those gifts and endowments which were bestowed upon him, were not bestowed upon him alone, but also upon the whole nature of man, and as that Covenant which was made with him, was made with whole mankind: even so he, by breaking Covenant, lost all, as well for us, as for himself; as he received all for himself and us, so he lost all, both for himself and us.

*Nom.* Then Sir, it seemeth that by *Adams* breach,

Rom. 5. 2.

Cal. Instit.  
p. 105.  
107.

Goodwin.  
Trium. of  
Faith, p. 85

Pemble,  
vind. 61.  
p. 99.

breach of Covenant, all mankind were brought into a miserable condition.

*Evan.* All mankind by the fall of *Adam* received a two-fold damage; first, a deprivation of all original goodnesse: Secondly, an habitual natural pronenesse to all kind of wickedness; for the image of God, after which they were created, was forthwith blotted out, and in place of wisdom righteousness and true holinesse came blindness uncleannes, falshood and injustice: the very truth is, our whole nature was thereby corrupted, defiled, deformed, depraved, infected, made infirm, frail, malignant, full of venom, contrary to G O D, yea, enemies and rebels unto him; so that, saith *Luther*, this is the title we have received from *Adam*. *Chof. Ser.* in this one thing we may glory, and in nothing else at all; namely, that every Infant that is born into this world, is wholly in the power of sin, death, satan, hell, and everlasting damnation: nay, saith *Musculus*, the whirl-pool of mans sin in Paradise, is bottomlesse and unsearchable.

*Nom.* But Sir, me thinkes it is a strange thing, that so small an offence as eating of the forbidden Fruit seems to be, should plunge whole mankind into such a gulph of misery.

*Evan.* Though at the first glance it seem

Reynolds  
on Psalm  
110. p. 467.

Lightfoot  
Miscel. p.  
183.

were to be a small offence, yet if we look more  
wishly upon the matter, it will appear to  
be an exceeding great offence; for thereby  
intolerable injury was done unto God; as  
first, his dominion and authority in his ho-  
ly command was violated. Secondly, his ju-  
stice, truth and power, in his most righteous  
threatnings were despised. Thirdly, his  
most pure and perfect Image, wherein man  
was created in righteousness and true holi-  
ness, was utterly defaced. Fourthly, his glory,  
which by an active service the creature  
should have brought to him, was lost and  
depoiled: nay, how could there be a great-  
er sin committed than that, when *Adam* at  
that one clap broke all the ten Command-  
ments.

*Nov.* Did he break all the ten Com-  
mandments, say you? Sir, I beseech you  
shew me wherein?

*Evan.* 1. He chose himself another God *Ibid.*  
when he followed the devil.

2. He idolized and deified his own bel-  
ly; as the Apostle's phrase is, *He made his  
belly his God.*

3. He took the Name of God in vain,  
when he believed him not.

4. He kept not the Rest and Estate where-  
in God had set him.

5. He dishonoured his Father which  
was

was in heaven, and therefore his dayes were not prolonged in that land, which the Lord his God had given him.

6. He massacred himself and all his posterity.

7. From *Eve* he was a virgin, but his eyes and mind he committed spirituall fornication.

8. He stole (like *Achan*) that which God had set aside not to be med'ed with, and this his stealth is that which troubles all *Israel*, the whole world.

9. He bare witness against God, whom he believed the witness of the devil, about him.

10. He covered an evil covetousnesse, like *Amnon*; which cost him his life, and all his progeny. Now whosoever considers what a nest of evils here were committed at one blow, must needs with *Musculus*, see the case to be such, that we be compelled every way to commend the justice of God, and condemn the sin of our first parents, laying concerning all mankind, as the Prophet *Hosea* doth, concerning *Israel*, O *Israel* thou hast destroyed thy self.

com. pla.  
P. 13.

*Hosea* 13.  
9.

*Nom.* But Sir, had it not been possible for *Adam* both to have holpen himself and his posterity, out of this misery, by renewing the same covenant with God, and keeping it for afterwards?

*Evan.* No, by no means; for the Covenant of works, was a covenant noway capable of renovation; when he had once broke it, he was gone for ever, because it was a Covenant between two friends, but now fallen man was become an enemy: and besides, it was an impossible thing for *Adam* to have performed the conditions, which now the justice of God did necessarily require at his hands, for he was now become liable to the payment of a double debt, to wit, the debt of satisfaction for his sin committed in time past, and the debt of perfect and perpetuall obedience for the time to come: and he was utterly unable to pay either of them.

*Bolton true bounds, p. 13. 5.*

*Nom.* Why was he unable to pay the debt of satisfaction for his sin committed in time past?

*Evan.* Because his sin in eating the forbidden fruit (for that is the sin I mean) was committed against an infinite & eternal good, and therefore merited an infinite & eternal satisfaction, which was to be either some temporal punishment equivalent to eternal damnation, or eternall damnation it self. Now *Adam* was a finite creature, therefore between finite and infinite there could be no proportion: so that it was impossible for *Adam* to have made satisfaction by any temporall punishment; and if he had undertaken

*ur sin. Car. p. 112.*

taken to have satisfied by an eternall punishment, he should alwayes have been satisfying, and never have satisfied as is the case of the damned in hell.

*Nom.* And why was he unable to pay the debt of perfect and perpetual obedience for the time to come?

*Evan.* Because his precedent power to obey, was by his fall utterly impaired, whereby his understanding was both feeble and drowned in darknesse, and his will was made perverse: and utterly deprived of power to will well, and his affections were quite set out of order, and all things belonging to the blessed life of the soul were extinguished both in him and us, so that he was become impotent, yea dead, and therefore not able to stand in the lowest termes, to perform the meanest condition: the very truth is, our father *Adam* falling from God, did by his fall so dash him, and us all in pieces, that there was no whole part left, either in him, or us, fit to ground such a Covenant upon. And this the Apostle file witnesseth, both when he saith, *We are* of no strength; And the Law was made weak, because of the flesh.

*Nom.* But Sir, might not the Lord have pardoned *Adams* sin without satisfaction?

*Visa. car.*  
p. 112.

*Cal. Instit.*  
p. 117.  
*Calton true*  
bounds, p.  
133.

Rom. 5. 6.  
Rom. 8. 2.

*Evan.* O no, for justice is essentiall in God, and it is a righteous thing with God, that every transgression receive a just recompence, and if recompence be just, it is unjust to pardon sin without satisfaction; and though the Lord hath pardoned and forgiven his former transgression, and so set him in his former condition of amity and friendship, yet having no power to keep the Law perfectly, he could not have continued therein.

*Nom.* And is it also impossible for any of his posterity to keep the Law perfectly?

*Evan.* Yea indeed, it is impossible for any meer man in the time of his life, to keep it perfectly, yea, though he be a regenerate man: for the Law requireth of the lowly man, that he Love the Lord with all his heart, soul, and might: and there is not so fallible the holiest man that lives, but he is flesh and blood as well as spirit, in all parts and faculties of his soul, and therefore cannot love the Lord perfectly; yea, and the law forbid-  
*the Apostle* all habitually concupiscence, not only saying, *Thou shalt not consent to lust*, but as *man* *shalt not lust*. It doth not onely command the binding of lust, but forbids also, the being of lust: And who in this case can say, *my heart is clean*?

*Ans.* Then friend *Nomista*, take notice

*Evan.* I

Lightfoot  
Miscel. p.  
282.

I pray, that as it was altogether impossible for *Adam* to return into that holy and happy estate, wherein he was created, by the same way he went from it; so is it for any his posterity: and therefore I remember, with faith very wittily, the law was *Adam's* law, when God made him tenant of *Eden*, the conditions of which bond when he kept, not, he forfeited himself and all us. God gave a lecture of the Law to him before he fell, to be a hedge to him, to keep him in Paradise: but when *Adam* would not keep within compass, this law is now become as a flaming sword at *Eden* gate, to keep him and his posterity out.

*Nom.* But Sir, you know, that when the Covenant is broken, the parties that were bound, are freed and released from their engagements; and therefore, me-thinks, both *Adam* and his posterity should have been released from the covenant of works, when it was broken, especially conceiving that man have no strength to perform the conditions of it.

*Evan.* Indeed it is true in every Covenant, if either party fail in his duty and perform not his condition, the other party is thereby freed from his part, but the party failing is not freed, till the other release him, and therefore, though the Lord be freed from

performing his condition, that is, from gi-  
ving to man eternall life; yet so is not man  
from his part: no, though strength to obey  
be lost, yet Man having lost it by his own  
default, the obligation to obedience re-  
mains still, so that *Adam* and his off-spring  
are no more discharged of their duties, be-  
cause they have no strength to do them;  
when a debtor is quitted of his bond, because  
he wants mony to pay it. And thus neigh-  
bour *Nomista*, I have according to your de-  
sire, endeavoured to help you to the true  
knowledge of the law of workes.

*Ant.* I beseech you Sir, proceed to help us  
to the true knowledge of the law of faith.

*Evan.* The law of faith is as much to say,  
is the *Covenant of Grace*, or the Gospel, *Tindal.*  
which signifieth good, merry, glad, and joy- path to  
all tydings, that is to say, that God to whose holy Scrip.  
eternall knowledge all things are present, P. 378.  
and nothing past, or to come, foreseeing 2 Tim. 1. 9.  
mans fall, before all time purposed, and in Ephes. 3. 1.  
time promised, and in the fulnesse of time Rom. 1. 24.  
performed, the sending of his Sonne Jesus Gal. 4. 4.  
Christ into the world, to help and deliver  
fallen mankinde.

*Ant.* I beseech you Sir, let us hear more  
of these things, and first of all shew how we  
are to conceive of Gods eternal purpose, in  
sending of Jesus Christ.

*EVAN.*

Reynolds  
on psal.  
110. p.  
407. 408.

Williams 7.  
golden  
cand.  
p. 319.

Hooker,  
soul just,  
p. 277.

*Evan.* Why here the learned frame a  
of conflict in Gods holy attributes, by  
a liberty which the holy Ghost from  
language of holy Scripture alloweth them  
they speak of God after the manner of men  
as if he were reduced to some straits, and  
difficulties, by the crosse demands of his  
verall Attributes: for *Truth* and *justice*  
stood up and said, that man had sinned, and  
therefore man must dy, and so called for  
condemnation of a sinfull, and therefore  
worthily accursed creature, or else they  
be violated: for thou saidst (say they to God)  
*in what day that thou eatest of the Tree*  
*the knowledge of good and evil, thou shalt*  
*dye the death.* *Mercy* on the other side  
pleaded for favour, and appeales to the  
Court in heaven, and there it pleads, saying  
*Wisdom, and Power, and Goodnesse.* have  
been all manifest in the Creation; and *mercy*  
and *Justice*, they have been magnified  
in mans misery that he is now plunged in  
by his fall; but I have not yet been manifest  
ed: O, let favour and compassion be shewed  
ed towards Man, wofully seduced and  
verthrowen by Satan. O, said they unto God  
it is a Royall thing to relieve the distressed  
and the greater any one is, the more  
merciful and gentle he ought to be.  
*Justice* replied, If I be offended, I must

lati

satisfied and have my right. And therefore I require, that Man, who hath lost himselfe by his disobedience, should for remedy set obedience against it, and so satisfie the judgement of God. Therefore the wisdom of God became an umpire, and devised a way *Cal. Instit. P. 117.* to reconcile them, concluding that before there could be reconciliation made, there must be two things effected; first, a satisfaction of Gods justice; secondly, a reparation of Mans nature: which two things must needs be effected by such a middle and common person, that had both zeale toward God, that he might be satisfied, and compassion towards man, that he might be repaired. Such a person, as having mans guilt and punishment translated on him, might satisfie the justice of God; and as having a fulnesse of Gods spirit and holinesse in him, might sanctifie and repair the nature of man. And this could be none other but Iesus Christ, one of the three Persons of the blessed Trinity. And therefore he, by his *Ibid.* fathers ordination, his own voluntary suspension, and the holy Spirit's sanctification, was fitted for the businesse. Whereupon there was a speciall covenant, or mutuall agreement made between God and Christ, *Amel. med. P. 74.* is expressed, *Isa. 43. vers. 10.* That if Christ would make himselfe a sacrifice  
D for

*Tho. Goodwin* for sinne, then he should see his need upon  
 win Christ he should prolong his dayes, and the plea  
 set forth, *sure of the Lord should prosper by him.* So the Lord  
 P, 75.

*Psal. 89. 19.* the mercyes of this Covenant betwixt  
 tween God and Christ, under the type of  
 Gods Covenant with David, are set forth. *Thou  
 spakest in visions to thy Holy one; and God  
 saidst, I have laid help upon one that is  
 mighty, or, as the Chaldee expoundeth, O deal  
 mighty in the Law.* As if God had said concern  
 cerning his Elect, I know that these will not  
 break, and never be able to satisfie me, but  
 thou art a mighty and substantiall person, able  
 able to pay me, therefore I will look for no be  
 debt of thee (as *Paraus* well observes) God au  
 did, as it were, say to Christ, What they owe to  
 me, I require it all at thy hands. Then saith  
 Christ, *Loe, I come to do thy will.* In the type of  
 Ainsworth on the next  
 Goodwin, Christ set  
 forth, p, 75,

*Psal. 40. 7,*  
 8.

*Calv. Instit.*  
 p. 117.

*light to do thy will, O my God, yea, thy Law is  
 in my heart.* Thus Christ assented, and freely  
 everlasting stroke hands with God, to be ex  
 upon him mans person, and to take upon  
 him his name, and to enter in his stead in  
 obeying his Father, and to do all for man  
 he should require, and to yeeld in mans stead  
 the price of the satisfaction of the just judg  
 ment of God, and in the same flesh to su  
 the punishment that man had deserved; and  
 this he undertook under the penalty that

seed upon man to have undergone: and thus was  
 plea Justice satisfied, and Mercy magnified by the  
 So Lord Jesus Christ, and so God took Christ's  
 single bond: whence Christ is not only cal-  
 pe died, the *Surety of the Covenant for us*, Heb. 7.  
 fore 22. but the *Covenant is self*, Isa. 49. 8. And  
 s, as God laid all upon him, that he might be sure  
 that of satisfaction, protesting that he would not  
 n, O deal with us, nor so much as expect any pai-  
 d content from us, such was his grace. And thus  
 e would our Lord Jesus Christ enter into the  
 e, the same *Covenant of works* that *Adam* did, to  
 perior deliver beleevers from it, he was contented  
 for no be under all that commanding, revenge-  
 ) God's authority which that Covenant had o-  
 ey over them, to free them from the penalty of  
 en fa; and in that respect *Adam* is said to be a  
 he type of Christ, as you have it, *Romans* 5. 14.  
 , *I who was the type of him that was to come*.  
 Law into which purpose, the titles which the  
 and apostle gives these two, *Christ* and *Adam*,  
 to be exceeding observable: he calls *Adam* the  
 e upst man, and Christ our Lord the second  
 ad in an, speaking of them, as if there never had  
 an been any more men in the World, beside  
 ns these two, thereby making them the head  
 t jud roore of all mankind, they having, as  
 to su were, the rest of the sons of men included  
 red; A them: the first man is called the *earthly*  
 thau, the second man Christ, is called the  
 Lord

Hooker,  
 soul just.  
 p. 174.  
 Goodwin,  
 Christ set  
 forth, p. 83

1 Cor. 15.  
 47.

1 Cor. 15.  
 58.

*Lord from Heaven.* The earthly man had the sons of men born into the world, included in him, and is so called, in conformity unto them, the first man. The second man, Christ, is called, the *Lord from Heaven*, who had all the Elect included in him, who is said to be the *first-borne*, and to have *names written in Heaven*, Heb. 12. 13. and therefore are oppositely called *heavenly* and *earthly*, so that these two, in Gods account, stand for all the rest. And thus you see, that the Lord willing to shew mercy to the creature fallen, and withall to maintain the authority of his Law, took such a course might best manifest his clemency and severity; Christ entered into Covenant, and came surety for man, and so became liable to many engagements; for he that answers as a surety, must pay the same sum of money that the debtor oweth.

*Call on the  
Covenant,  
p. 289.*

*Ibid. p.  
207. 208.*

And thus have I endeavoured to shew you how we are to conceive of Gods eternal purpose, in sending of Jesus Christ to help and deliver fallen mankind.

*Ant.* I beseech you, Sir, proceed at the second thing, and first tell us, When the Lord began to make a promise to help and deliver fallen mankind.

*Evan.* Even the same day that he first began, which, as I suppose, was the very same

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was created; for *Adam* by his sin being become the *childe of wrath*, and both in body and in soule subject to the curse, and seeing nothing due to him but the wrath and vengeance of God, he was afraid, and sought to hide himself from the presence of God: whereupon the Lord promised *Christ* unto him, saying to the Serpent, *I will put enmity between thee and the woman, and between thy seed and her seed*; He, that is to say, the seed of the woman (for so is the Hebrew Text) shall break thy head, and thou shalt bruise his heel, this promise of *Christ*, the womans seed, was the Gospel, and the only comfort of *Adam*, *Abel*, *Enoch*, *Noah*, and the rest of the godly fathers, untill the time of *Abraham*.

Gen. 3.10.

Ver. 15.

urb. Reg.  
on Christs  
Serm. to  
Emaus.

*Nom.* I pray you, Sir, what ground have you to think, that *Adam* fell the same day he was created?

*Evan.* My ground for this opinion is, Gen. 1. 2. which text Mr. *Ainsworth* makes to be the 13. ver. and reads it thus, But man and his wife were naked, and were not ashamed: he is honoured to beasts that are silenced. This may be minded (saith he) both for the first man *Adam*, who continued not in his dignity, and for all his children.

*Ainsworth*

*Ant.* But Sir, Doe you think that *Adam* and those others did understand that promised seed to be meant of *Christ*?

*Evan.* Who can make any doubt, but that the Lord had acquainted *Adam* with Christ betwixt the time of his sinning and the time of his sacrificing, though both on a day?

*Ant.* But did *Adam* offer sacrifice?

*Lightfoot,*

*Miscel. p.*

*18.*

*Vaunmireh.*

*on Bib. p.*

*15.*

*Walker on*

*the Cove-*

*nant p. 59.*

*Evan.* Can you make any question, that the bodies of those beasts, whose skins went for a covering for his body, were immediately before offered in sacrifice for his soul? Surely those skins could be none other but of beasts slain and offered in sacrifice before *Adam* fell, beasts were not subject to mortality, nor slaying; And God's cloathing of *Adam* and his wife with skins signified, that their sin and shame was covered with Christ's righteousness. And quoniam, unless the Lord had taught him, that his sacrifice did signifie his acknowledgement of his sin, and that he looked for the satisfaction of the woman, promised to be slain in the evening of the world, thereby to appease the wrath of God for his offence, the Lord undoubtedly he acquainted his sonnes, *Adam* and *Abel* with, when he taught them to offer sacrifice.

*Gibbons on*  
*Gen.*

*Ant.* But how doth it appeare, that his sacrificing was the very same day that he sinned?

*Evan.* It is said, *John 7. 13.* concerning Christ, that they sought to take him, *John 8. 12.*

*Mar. 14. 42.*

man laid hands on him, because his hour was  
 not yet come. But after that, when the time  
 of his suffering was at hand, he himself  
 said, *The hour is come*: which day is expressly  
 set down by the Evangelist *Mark* to be the *Mar. 15. 34*  
 sixth day, and ninth hour of that day, when  
 Christ, through the eternal Spirit, offered *32.*  
 up himself without spot to God. Now if you  
 compare this with *Exodus 12. 6.* you shall  
 find, that the Paschall Lamb, a most live-  
 crificy type of Christ, was offered the very same  
 day and houre, even the 6. day, and 9. houre *Ainsworth*  
 of the day, which was at three of the clock in *on the*  
 the afternoon: and the Scripture testifieth, *text.*  
 that *Adam* was created the very same sixth  
 day, which gives us ground to think, that he  
 died the same day. And do not the fore-  
 mentioned Scriptures afford us warrant to be-  
 lieve, that it was the very same hour of that *Gen. 1. 26.*  
 day, when Christ entered mystically and ty-  
 pologically, upon the work of Redemption, in  
 being offered as a sacrifice for *Adams* sin?  
 And surely we may suppose, that the Cove-  
 nant (as you heard) being broken between  
 God and *Adam*, Justice would not have ad-  
 mitted of one houres respite before it had  
 proceeded to execution, to the destruction  
 both of *Adam*, and the whole Creation, had  
 not Christ in the very nick of time, stood as  
 the *Lamb* (or rather the *Lamb*) in the bush,

and stepped in to performe the work of the covenant. And hence I conceive it is, that Saint *John* calls him, the *Lamb slain from the beginning of the world*: For as the first stage of Creation was confirmed by the covenant which God made with man, and all creatures were to be upheld by means of observing the Law and condition of that covenant, so that covenant being broken by man, the world should have come to ruin; had it not been as it were created a new and upheld by the covenant of grace in Christ.

*Ant.* Then Sir, you thinke that Adam was saved.

*Ainsworth*  
on Gen.

*Evan.* The *Hebrew* Doctors hold, that *Adam* was a repentant sinner, and say, that he was by wisdom (that is to say, by faith in Christ) brought out of his fall; yea, and the Church of God doth hold, and that necessary causes, that he was saved by the death of Christ; yea, saith *M. Vaughan*, certain, he believed the promise, concerning Christ, in whose commemoration he offered continuall sacrifice, and in the assurance thereof, he named his wife *Hevab*, that is, say, life; and he called his son *Seth*, that is, or perswaded in Christ.

*Gibbons* on  
Gen.

*Ant.* Well, now I am perswaded, that *Adam* did understand this seed of the woman to be meant of Christ.

*Evan.* Assure your selfe, that not onely  
*Adam*, but all the rest of the godly fathers, *urb. Reg. on*  
 did so understand it, as is manifest, in that *Christ Ser.*  
 the *Thargum*, or *Chaldie Bible*, which is the *to Emaus,*  
 ancient translation of *Jerusalem*, hath it thus:  
*Between thy Son, and her Son, Adding fur-* *Dupleff.*  
*ther by the way of comment, So long, ô serpent* *truenesse*  
*as the womans children keep the Law, they kill* *of Chr. re-*  
*thee; & when they cease to do so, thou stingeſt* *lig. p. 226.*  
*them in the heel, and hast power to hurt them*  
*much; but whereas for their harm there is a*  
*sure remedy, for thee there is none: for in the*  
*last dayes they shall crush thee all to pieces*  
*by means of Christ their King. And this was*  
*that which did support and uphold their faith*  
*untill the time of Abraham.*

*Ant.* What followed then?

*Evan.* Why then the promise was turn-  
 ed into a covenant with *Abraham* and his  
 seed, and oftentimes repeated, that in his  
 seed all Nations should be blessed. Which pro-  
 mise and covenant was the very voyce it  
 selfe of the Gospel, it being a true testimony  
 of *Jesus Christ*, as the *Apostle Paul* beareth  
 witness, saying, *The Scripture fore-seeing*  
*that God would justifie the Gentiles through*  
*faith preached before the Gospel unto Abra-* *Gal. 3. 8*  
*ham saying, In thee shall all the Nations of*  
*the Earth be blessed. And the better to con-*  
*firme Abrahams Faith in this promise of*  
*Christ;*

Christ, it is said, *Gen. 14. 19.* that *Melchisedec* came forth and met him, and blessed him. Now, saith the Apostle, this *Melchisedec* was a Priest of the most high God, & King of righteousness, and King of peace, without father, and without mother, and so like the Son of God, who is a Priest for ever, after the order of *Melchisedec*, and both King of Righteousnesse, and King of peace; yea, without father, as touching his manhood, and without mother, as touching his Godhead. Whereby we are given to understand, that it was the purpose of God, that *Melchisedec* should in these particulars resemble the person and office of Jesus Christ, the Son of God, and so by Gods own appointment, be a type of him to *Abraham*, to ratifie and confirm the promise made to him and his seed, in respect of the eternall covenant; to wit, That he and his believing seed should be so blessed in Christ, as *Melchisedec* had blessed him. Nay, let me tell you more, some have thought it most probable, yea, and have said; if we search out this truth without partiallity, we shall finde, that *Melchisedec*, which appeared unto *Abraham*, was none other, than the Son of God, manifest by a speciall dispensation and privilege unto *Abraham*, in the flesh, who therefore said, to have seen his day and joyce.

Heb. 7. 12.

Heb. 6. 20.

Jer. 23. 6.

Isa. 9. 6.

Dixon on  
the Heb.Williams 7.  
golden  
cand. p.  
330. 331.

joyced, *Joh. 8. 56.* Moreover, in *Gen. 15*, we read, that the Lord did again confirm this covenant with *Abraham*; for when *Abraham* had divided the beasts, God came between the parts, like a smoaking furnace and a burning lampe, which, as some have thought, did primarily typifie the torment and rending of Christ; and the furnace and fiery lampe, did typifie the wrath of God running between, and yet did not consume the rent and torn nature; and the blood of circumcision, did typifie the blood of Christ; And the resolved sacrificing of *Isaac* on Mount *Moria* by Gods appointment, did prefigure and foreshew, that by the offering up of Christ the promised seed, in the very same place, all Nations should be saved. Now this Covenant thus made and confirmed with *Abraham*, was renewed with *Isaac*, *Genesis 26. 4.* and made known unto *Jacob*, by Jesus Christ himself; for that man which wrestled with *Jacob*, was none other, but the man Christ Jesus, for himself said, that *Jacob* should be called *Israel*, a wrestler and prevailer with God; and *Jacob* called the name of the place *Peniel*, because he had seen God face to face; and *Jacob* left it by his last wil unto his children, in these words, *The Scepter shall not depart from Judah, nor a Law-giver from between his feet, till Shilo come;*

Ball on the  
Covenant,  
P. 49.

walker on  
the Cove-  
nant p. 63.

*Gen. 32.*  
*28. 30.*  
Seven gol-  
den cand.  
p. 322.

*Gen. 49. 10*

B. Babing.  
on the  
text.

*come*, That is to say, Of *Judah* shall King come one after another, and many in number, till at last the Lord *Jesus* come, who King of Kings, and Lord of Lords. Or, the Targum of *Jerusalem*, and the *Onkelos* doe translate it, *untill Christ the anoynt come*.

*Nom.* But Sir, are you sure that this promised seed was meant of *Christ*?

*Evan.* the Apostle puts that out of doubt *Gal. 3. 16.* saying, *Now unto Abraham and his seed were the promises made.* He saith not *and to seeds*, as of many, but as of one; *and thy seed*, which is *Christ*: and so no doubt but these godly Patriarks did understand.

*Ant.* But Sir, the great promise that was made unto them, as I conceive, and which they seemed to have most regard unto, was the land of *Canaan*.

*Evan.* There is no doubt but that the godly Patriarks did see their heavenly inheritance (by *Christ*) through the promise of the land of *Canaan*, as the Apostle testifies of *Abraham*, *Heb. 11.* saying, *He sojourned in a strange Country, and looked for a City having a foundation whose builder and maker is God.* Whereby it is evident, saith *Cervin*, that the height and eminency of *Abraham's* faith, was, the looking for an everlasting life in Heaven. The like testimony

gives of *Sarah*, *Isaac*, and *Jacob*, saying, *All these dyed in the Faith*. Implied, that they did not expect to receive the fruit of the promise, till after death: and therefore in all their travels they had before their eyes, the blessednesse of the life to come, which caused old *Jacob* to say at his death, *Lord, I have waited for thy salvation*. The which speech the *Chaldee Paraphrase* expounds thus: Our father *Jacob* said not, I expect the salvation of *Gideon*, son of *Joash*, which is a temporall salvation; nor the salvation of *Sampson* son of *Manoah*, which is a transitory salvation; but the salvation of *Christ* the son of *David*, who shall come and bring unto him selfe the sons of *Israel*, whose salvation my soul desireth. And so you see, that this Covenant made with *Abraham* in *Christ*, was the comfort and support of these and the rest of the godly fathers, untill their departure out of *Egypt*.

Heb. 11. 13

Gen. 49. 18

Ainsworth  
on the text

*Ant.* And what followed then?

*Evan.* Why then *Christ Jesus* was most clearly manifested unto them in the *Passover lamb*; for as that lamb was to be without spot, or blemish, *Exod. 12. 5.* even so was *Christ*, *1 Pet. 1. 19.* And as that lamb was taken up the tenth day of the first new Moon in *March*; even so on the very same day of the same moneth, came *Christ* to *Jerusalem*,

Tindal in  
his works,

p. 430.

Ainsworth  
on Exod.

Mark. 14.

33, 34, 35.

1 Cor. 10.

2, 3, 4.

*rusalem*, to suffer his passion. And as *Abrah*  
Lamb was killed on the fourteenth day of *grac*  
even, just then, on the same day, and at *met, A*  
same hour, did Christ give up the *ere c*  
And as the blood of that Lambe was *works*  
be sprinkled on the Israelites doores, *deliver*  
12.7. Even so is the blood of Christ sprin *re un*  
led on beleivers hearts by faith, 1 *Per, 1* *Eva*  
And their deliverance out of *Egypt*, was *ifest*  
figure of their redemption by Christ: *on, t*  
passing through the red Sea, was a typ *ere e*  
Baptisme, when Christ should come in *he Co*  
flesh; And their Manna in the wilderne *er A*  
and water out of the Rock, did resemble *y of th*  
Sacrament of the Lords Supper; and he *works r*  
it is that the Apostle saith, they did all *Nom*  
the same spirituall meat; and did all drin *the C*  
the same spirituall drink, for they drank *f by*  
that spiritual Rock that followed them, *nd the*  
that Rock was Christ. And when they w *of th*  
come to mount *Sinai*, the Lord deliver *Evan*  
the ten Commandments unto them. *or man*

*Ant.* But whether were the ten Com *the vi*  
mandments, as they were delivered to *all Cov*  
on Mount *Sinai*, the Covenant of works *nd the*  
or no? *like m*

*Evan.* They were delivered to them *led th*  
the Covenant of works. *ey wer*

*Nom.* But by your favour, sir, you know *Nom.*  
that these people were the posterity *worke*

*Abrah* *th Ada*

Abraham, and therefore under that covenant of grace, which God made with their father, And therefore I do not think that they were delivered to them as the Covenant of works; For (Sir) you know the Lord never delivers the covenant of works to any that are under the covenant of grace.

*Evan.* Indeed 'tis true, the Lord did manifest so much love to the body of this Nation, that all the naturall seed of Abraham were externally, and by profession, under the Covenant of grace made with their father Abraham, though 'tis to be feared, many of them were still under the Covenant of works made with their father Adam.

*Nom.* But Sir, you know in the Preface to the Commandments, the Lord calls himself by the name of *their God* in generall, and therefore it should seem, that they were of them the people of God.

*Evan.* That is nothing to the purpose; for many wicked and ungodly men, being of the visible Church, and under the external Covenant, are called, the *chosen of God* and the *people of God*, though they be not so; in like manner were many of these *Israelites* called the people of God, though indeed they were not so.

*Nom.* But Sir, was the same Covenant workes made with them, that was made with Adam?

*Evan.*

Ball on the  
Covenant  
p. 110.

Ball on the  
Covenant  
p. 213.

Ibid. p. 113

Lightfoot.

Miscel. p.

186.

*Evan.* For the generall substance of duty, the Law delivered on Mount Sinai formerly engraven in mans heart, was and the same, so that at Mount Sinai, the Lord delivered no new thing, onely it was more gently to *Adam* before his fall, but after his fall came thunder with it.

*Nom.* I, but Sir, as your self said, the Commandements, as they were written in *Adams* heart, were but the matter of the covenant of workes, and not the covenant of grace, till the forme was annexed to it, that is to say, till God and Man were thereupon agreed: now we do not finde that God, and these people, did agree upon such terms at Mount Sinai.

*Evan.* No, say you so? Do you not remember that the Lord consented, and agreed, when he said, *Leviticus* 18. 5. *Ye therefore keep my statutes and my judgments which if a man do, he shall live in them.* in *Deut.* 27. 29. when he said, *Cursed be that confirmeth not all the words of this Law to do them?* And do you not remember, that the people consented, *Exod.* 19. 8. and agreed, when they said, *All that the Lord hath spoken, we will do?* And doth not the *Ap.* *Paul* give evidence, that these words were the forme of the Covenant of workes, when he saith, *Ro.* 10. 5. *Moses describeth the*

## Modern Divinity.

43

consciousness which is of the Law, that the man  
that doth these things, shall live in them: and  
when he saith, Gal. 3. 10. For it is written,  
Cursed is every one that continueth not in all  
things which are written in the book of the law  
to do them. And in Deut. 4. 13. Moses doth  
in expresse termes call it a covenant, saying,  
and he declared unto you his Covenant,  
which he commanded you to performe, even  
in Commandements, and hee wrote them  
upon Tables of stone. Now this was not the  
covenant of grace; for Moses, afterwarde,  
Deut. 5. 3. speaking of this covenant, saith,  
and made not this Covenant with your Fa-  
thers, but with you: And by Fathers, all the  
patriarchs unto Adam may be meant saith  
Mr. Ainsworth, who had the promise of the  
covenant of Christ: therefore if it had been  
the covenant of grace, he would have said,  
and did make this covenant with them; ra-  
ther than that he did not.

Nom. And do any of our godly and mo-  
dern writers agree with you in this point? Subst. of  
Evan. Yea indeed, Polanus saith, the Relig. octav.  
covenant of workes is that, in which God end p. 184.  
promiseth everlasting life unto a man, that 185.  
in all respects performeth perfect obedi-  
ence to the law of workes, adding thereunto  
the earnings of eternall death, if he shall not  
performe perfect obedience thereunto, God  
made

New Cove-  
nant, p. 317

Vind. fid.  
p. 152.

made this Covenant in the beginning with the first man *Adam*, whilst he was in the first estate of integrity; the same covenant God did repeat and make againe by *Moses* with the people of Israel. And Dr. *Pre* saith, the Covenant of workes runs in the same termes. *Do this and thou shalt live, and I will be thy God.* This was the Covenant which was made with *Adam*, and the Covenant that is expressed by *Moses* in the Moral Law. And Mr. *Pem* saith by the covenant of workes we understand, that we call in word, the Law, namely, that means of bringing man to salvation, which is by perfect obedience unto the will of God; hereof there are also two severall Administrations, the first is, with *Adam* before his fall, when mortality and happinesse was promised man, and confirmed by an external Symbol of the Tree of Life, upon condition that he continued obedient to God, as well in other things, as in that particulat Commandment, of not eating of the tree of knowledge of good and evil.

The 2d administration of this Covenant was the renewing thereof with the Israelites at Mount *Sinai*, where, after the light of nature began to grow darker, and corruption had in time, worne out the character of Religion and Vertue first graven in

heart; God revived the Law by a compen-  
sious and full declaration of all duties requi-  
red of man towards God, or his neighbour,  
expressed in the Decalogue: according to  
the renour of which Law God entered into  
covenant with the *Israelites*, promising to  
be their God, in bestowing upon them, all  
blessings of life and happinesse, upon condi-  
tion that they would be his people, obeying  
all things that he had commanded; which  
condition they accepted of, promising an  
absolute obedience, *Exod. 19. 22. All things*  
*which the Lord hath said, we will doe*, and also  
submitting themselves to all punishment, in  
case they disobeyed, saying Amen to the  
curse of the Law; *Cursed be every one that*  
*confirmeth not all the words of the Law to do them;*  
*and all the people shall say, Amen.*

And Mr. Walker saith, that the first part OnCoven.  
the Covenant, which God made with *Is- P. 128.*  
*rael at Horeb*, was nothing else, but a renew-  
ing of the old Covenant of works, which God *Bolton true*  
made with *Adam* in Paradise. And it is ge- *boun, p. 23.*  
nerally laid down by our Divines, that we are  
Christ, delivered from the law, as it is a  
covenant.

*Nom.* But Sir, were the Children of *Is-*  
*rael* at this time better able to performe the  
condition of the covenant of workes, then  
either *Adam*, or any of the old Patriarks  
were

were, that God renewed it now with the rather then before?

*Evan.* No indeed, God did not renew with them now, and not before, because they were better able to keepe it, but because they had more need to be made acquainted what the Covenant of works was than those before: for though 'tis true, the ten Commandments which were at first perfectly written in *Adams* heart, were much obliterated by his fall, yet some impressions and reliques thereof still remained, and *Adam* himselfe was very sensible of

Rom. 2. 15  
In M. Bolt.  
P. 371.

*Bullinger*  
*Com. pla.*

Ro. 5. 13.  
25.

fall, and the rest of the Fathers were instructed by traditions; and (saith *Cameron*) when he did speake to the Patriarks from Heaven, he should have said, and he spake unto them by his Angels: for now by this time sin had almost obliterated all the impressions and defaced the impressions of the Law written in their hearts, and by their being so long in *Egypt*, they were so corrupted, that the instructions and ordinances of the fathers were almost all worne out of memory by their fall in *Adam* was almost forgotten, as the Apostle testifieth, saying, *When the Law was given, sinne was in the world, but sinne is not imputed when there is no Law.* Nay, in that long course of time, betwixt *Adam* and *Moses*, men had forgotten what sin was; so that although God had made

the promise of blessing to *Abraham*, and to all  
his seed that would plead interest in it, yet  
these people at this time were proud and se-  
cure, and heedlesse of their estate; and  
though sinne was in them, and death reigned  
over them; yet they being without a Law  
to evidence this sinne and death unto their  
consciences, they did not impute it unto  
themselves, they would not own it, nor  
charge themselves with it, and so by conse-  
quence found no need of pleading the pro-  
mise made to *Abraham*; Therefore the Law  
entered, that *Adams* offence, and their own  
actuell transgression might abound. So that  
now the Lord saw it needfull, that there  
should be a new edition and publication of  
the covenant of workes, the sooner to com-  
pelle the elect unbelievers to come to Christ  
the promised seed, and that the grace of  
his blood in Christ to the elect believers, might  
appeare the more exceeding glorious; so that  
if you see the Lords intention therein was, that  
they by looking upon this Covenant, might  
be put in mind what was their duty of old;  
when they were in *Adams* loynes, yea, and  
what was their duty still, if they would  
stand to that covenant, and so goe the old  
and naturall way to worke: yea, and hereby  
they were also to see what was their pre-  
sant infirmity in not doing their duty that

Reynolds  
on the use  
of the Law  
p. 584.

Rom. 5. 29

Pemb.vind.  
fid.p. 155.

so they seeing an impossibility of obtaining life by that way of workes, first appointed Paradise, they might be humbled, and heedfully minde the promise made to their father *Abraham*, and hasten to lay hold on the *Messiah*, or promised seed.

*Nom.* Then Sir, it seemeth that the Law did not renew the Covenant of workes with them, to the intent that they should obtain eternall life by their yeelding obedience to the Law.

*Evan.* No indeed, GOD never made the Covenant of workes with any man since the fall, either with expectation that he should fullfill it, or to give him life by it; for God never appoints any thing to an end to the which it is utterly unsutable, and improper. Now the Law, as it is the covenant of workes, is become weake and impotent to the purpose of salvation, and therefore God never appointed it to man since the fall to that end. And besides, it is manifest, that the purpose of God, in the covenant made with *Abraham*, was, to give life and salvation by grace and promise; and therefore his purpose in renewing the Covenant of workes, was not, neither could be to give life and salvation by working, for then there would have been contradictions in the Covenants, and instability in him that made them. Wherefore let no man imagine

*Bolton true*  
*boun. p. 132*  
*158.*

*Reynolds on*  
*the use of*  
*the Law.*

God published the covenant of workes on Mount *Sinai*, as though he had been mutable, and so changed his determination in that Covenant made with *Abraham*; neither yet let anyman suppose, that GOD now in proceſſe of time, had found out a better way for mans ſalvation, then hee knew before; for as the Covenant of grace made with *Abraham*, had been needleſſe, the Covenant of workes made with *Adam*, would have given him and his believing ſeed, life; ſo after the Covenant of grace was once made, it was needleſſe to renew the covenant of workes, to the end that righteousneſſe and life ſhould be had by the obſervation of it; the which will yet more evidently appeare, if we conſider, that the Apoſtle, ſpeaking of the covenant of workes, as it was given on Mount *Sinai*, ſaith, *It was added becauſe of tranſgreſſions*, It was not ſet up as a ſolid rule of righteousneſſe, as it was given to *Adam* in *Paradiſe*, but was added, or put to: It was not ſet up as a thing in groſſe by it ſelfe.

*Nom.* Then Sir, it ſhould ſeem that the covenant of workes was added to the covenant of grace, to make it more compleat.

*Evan.* O no, you are not ſo to underſtand the Apoſtle, as though it were added by way of ingrediency, as a part of the co-

D. Willet on  
Exod. 10.

Pemb. vind.  
ſid p. 154.

Gal. 3. 19.  
Reynolds on  
the uſe of  
the Law.  
Ibid.

Marshall  
Infants  
Baptis.

Rom. II. 6

Polton true  
oun.p.  
357.

venant of grace, as if that covenant had been incomplete without the covenant of works, for then the same covenant should have consisted of contradictory material and so it should have overthrown itself; for, saith the Apostle, *If it be by grace, it is it no more of works; otherwise grace is more grace; But if it be of works, then is it more of grace, otherwise work is no more work.* But it was added by way of subservience and attendance, the better to advance and make effectually the covenant of grace, that although the same covenant that was made with *Adam*, was renewed on *Mount Sinai*, yet I say still, it was not for the same purpose; for this was it God aimed at, in making the covenant of works with man in his innocency, to have that which was his due from man. But God made it with the *Israelites* for no other end, then that man being thereby convinced of his weaknesse, might flee to Christ; so that it was renewed only to helpe forward and introduce another and a better covenant, and so to be a manifestation unto Christ, *viz.* to discover sin, to waken the conscience, and convince them of their own impotency, and so to drive them out of themselves to Christ. Know then, I beseech you, that all this while there was no other way of life given, either

whole

whole, or in part, then the covenant of grace, this while God did but pursue the designe of his own grace; And therefore was there no constancy, either in Gods will, or acts; only this was his mercy, that he subordinated the covenant of workes, and made it subservient to the covenant of grace, and so to tend to Evangelical purposes.

*Reynoldson*  
the use of  
the Law.

*Nom.* But yet, Sir, me thinkes it is somewhat strange, that the Lord should put them on doing the Law, and also promise them reward for doing, and yet never intend it.

*Evan.* Though he did so, yet did he neither require of them that which was unjust, nor yet dissemble with them in the promise, so that the Lord may justly require perfect obedience at all mens hands, by vertue of that covenant which was made with them in the Law; and if any man could yeeld perfect obedience to the law, both in doing and suffering, he should have eternall life, for wee may not deny (saith *Calvin*) but that the reward of eternall salvation, belongerth to the man who is right obedience of the law: but GOD knew well enough, that the Israelites were never able to yeeld such an obedience, and so did he saw it meet, to propound eternall life to them upon those termes, that so he might make to them in their own humour, as intended it was meet, for they swelled with mad affiance

*Cal. Instit.*  
p. 157.

*Pemble.*  
*vind. fid. p.*  
164.

*Inst. p.* 159.

Exod. 19. 8.

Remble,  
Ibid.Solon true  
boun. p. 22.

Calv. Instit.

assurance in themselves, saying, All the Lord commandeth we will doe, and be obedient, Well, said the Lord, if you will be doing, Why, here is a Law to be kept; if you can fully observe the righteousness of it, you shall be saved, sending the purpose to the Law, to awaken and convince them, to sentence and humiliate them, and to make them see their folly in seeking for life that way; short, to make them see the termes in which they stood, that so they might be brought out of themselves, and expect nothing from the Law, in relation to life, but from Christ; for how should a man see need of life by Christ, if he doe not first that he is fallen from the way of life? how should hee understand how farre he had strayed from the way of life, if he do first finde what is that way of life? Therefore it was needfull that the Law should deale with them after such a manner to drive them out of themselves, and from confidence in the workes of the law; that by faith in Christ they might obtaine righteousness and life. And just so, did our Saviour also deal with that young expounder of the Law, *Matt. 19. 16.* who it seemeth was sick of the same disease, *Good Master (said he) What shall I do that I may inherit*

life? He doth not (saith Calvin) simulate, which way, or by what meanes he could come to eternall life, but what good should do, to get it; whereby it appears, that hee was a proud Justiciary, one that swelled in fleshly opinion that he could keep the Law and be saved by it, therefore he is worthily sent to the Law to worke himselfe weary, and so see need to come to Christ for life. And thus you see that the Lord, to the former promises made to the Fathers, added a fiery Law, which he gave from Mount Sinai in thundring and lightning, and with a terrible voyce, to the stubborn and stiffnecked Israel, whereby to break and tame them; and to make them sigh and long for the promised Redeemer.

Instit. p.  
402.

Walker on  
the Cove-  
nant p. 155.

*Ans.* And Sir, did the Law produce this effect in them?

*Evan.* Yea indeed did it, as it will appear, if you consider, that although before the publishing of this Covenant, they were exceedingly proud and confident of their owne strength, to do all that the Lord would have them do; yet when the Lord came to deal with them, as men under the Covenant of works, in shewing himselfe a terrible Judge, sitting on the throne of Justice like a Mountain burning with fire, summoning them to come before him, by the sound of a Trumpet;

Dixon on  
the Heb.

yet

Heb. 12. 19  
20.

B. Babingt.  
on Exod.  
20.

On Gal. p.  
153.

yet not to touch the Mountaine without a Mediator; they were not able to endure the voyce of words, nor yet to abide the sight which was commanded, insomuch as *Moses* himselfe did feare and quake, and the people did all of them so feare and fright, shake and shiver, that their Peacock-feathers were now pul'd down. This terrible shew what the Lord in God gave his Law on Mount *Sinai*, *Luther*, did represent the use of the Law, that there was in the people of *Israel* that came out of *Egypt* a singular holinesse, they were purged and sayd, Wee are the people of God, we will do all that the Lord commandeth us. Moreover *Moses* sanctified them, and made them wash their garments, refraine from their wives, and prepare themselves againe the third day, there was not one of them but he was full of holinesse; The third day *Moses* bringeth the people out of their tents to the Mountaine, in the sight of the Lord, that they might heare his voyce: what should they have answered then? Why, when they beheld the horrible sight of the Mount, smoaking with fire, a Pillar of fire, burning, the black clouds and the lightning flashing up and down in this horrible darkness, and heard the sound of the Trumpet blowing long, and waxing lowder and lowder, they were afraid, and standing as farre off as they could, they said not to *Moses* as before, All that we have

The Lord commandeth we will doe; but talke  
 with us, and we will heare, but let not  
 God talke with us, least we die: So that now  
 as they saw they were sinners, and had offen-  
 ded God, and therefore stood in need of a  
 mediator, to negotiate peace, and intreate for  
 reconciliation between God and them, and  
 the Lord highly approved of their words, as  
 you may see. *Deut. 5.* where *Moses* repeating  
 what they had said, adds further; *The Lord*  
*heard the voyce of your words, when ye spake to*  
*me, and the Lord said unto me, I have heard the*  
*voyce of the words of this people, which they*  
*have spoken unto thee, they have well said, all*  
*that they have spoken, to wit, in desiring a Me-*  
*diator: Where I pray you take notice, that*  
*they were not commended for saying, All*  
*that the Lord commandeth we will do, (No*  
*with a godly writer) they were not praised*  
*for any other thing, then for desiring a Me-*  
*diator: Whereupon the Lord promised*  
*Christ unto them, even as Moses testifieth,*  
*The Lord thy God shall raise up unto*  
*me, a Prophet like unto me, from among you e-*  
*ven of your brethren, unto him shall you hearken,*  
*according to all that thou desiredst of the Lord*  
*God in Horeb, in the day of the assembly,*  
*when thou saidst, Let me hear the voyce of the*  
*Lord my God no more, nor see this great fire a-*  
*nymore, that I die not: and the Lord said unto*  
*me,*

*walker on*  
*the Cove-*  
*nant p. 70.*

*The Au-*  
*thor of the*  
*benefit of*  
*Christ's*  
*death.*

*Ainsworth*  
*on Deut.*  
*18. 15, 16,*  
*17. 18.*

me, They have well spoken, I will raise them  
 a Prophet from among their brethren like  
 thee, and I will put my words in his mouth,  
 he shall speake unto them all that I com-  
 manded him. And to assure us that Christ was the Pro-  
 phet here spoken of, he himselfe saith unto  
 Jewes, *If yee had believed Moses, yee*  
*have beleevved me; for he wrote of me.*  
 that this was it which he wrote of him,  
 Apostle Peter witnesseth, *Acts 3. 22.* and  
 doth the Martyr Stephen, *Acts 7. 37.* T  
 you see, when the Lord had by meanes of  
 covenant of workes made with Adam, he  
 bled them, and made them sigh for Christ  
 promised seed, he renewed the promise  
 them, yea, and the covenant of grace ma-  
 with Abraham.

*Ant.* I pray, Sir, how doth it appeare,  
 the Lord renewed that covenant with the

*Evan.* It doth plainly appeare, in  
 the Lord gave them, by Moses, the Le-  
 viticall Lawes, and ordained the Tabernacle  
 Ark, and the Mercy-seat, which were

*Levit. I. 1.* Types of Christ: Moreover, The Lord  
 called unto Moses, and spake unto him out  
 the Tabernacle, and commanded him to  
 the Leviticall Lawes, and the Tabernacle  
 Ordinances, telling him withall, That  
 the tenour of these words, he had made a  
 covenant with him, and with Israel: so

*Exod. 34.*  
 27.

e them write those Lawes, not in Tables of Stone,  
 like in an authentickall Booke, saith Ains-  
 worth, which booke *Moses* read in the audience of  
 the people, *Exod. 24. 7.* And the people con-  
 sidered unto it : Then *Moses* having before  
 him young men of the children of *Israel*,  
 who were first-borne, and therefore Priests  
 till the time of the Levites, to offer sacri-  
 fice of burnt offerings, and peace-offerings  
 unto the LORD ; He took the blood, and  
 sprinkled it on the people, and said, Behold the  
 blood of the Covenant, which the Lord hath  
 made with you, concerning these things,  
 whereby they were taught, that by vertue of  
 his blood, this covenant betwixt GOD and  
 them was confirmed, and that *Christ* by his  
 blood shed should satisfie for their sinnes : for  
 indeed the covenant of grace was before the  
 coming of *Christ*, sealed by his blood in Types  
 and Figures.

*Exod. 24. 6*  
 On the  
 Text.

*Dixon on*  
 the Heb.

*walker on*  
 the Cove-  
 nant p. 13.

Ant. But Sir, was this every way the  
 same covenant that was made with *Abra-*  
*ham*?

Evan. Surely, I doe beleieve, that reve-  
 rend *Bullinger* spake very truly, when hee  
 said, that GOD gave unto these people  
 no other Religion, in nature, substance,  
 or matter it selfe, differing from the laws of  
 their Fathers, though for some respects the  
 ad-

*com. pla.*  
*Eng.*

added thereunto many Ceremonies, certain Ordinances, the which he did keepe their minds in expectation of the coming of Christ, whom he had promised unto them; and to confirme them in loving for him, lest they should waxe faint. And as the Lord did thus by the Ceremonies, as it were, lead them by the hand to Christ, so did hee make them a promise of the land of *Canaan*, and outward prosperitie in it, as a type of heaven, and eternall happinesse, so that the Lord dealt with them as with children in their infancy, and under leading them on by the helpe of earthly things, to heavenly and spiritual, because they were but yong and tender, and had not the measure and abundance of spirit, which he hath bestowed upon his people, now in the Gospell.

*Ant.* And Sir, doe you thinke that the *Israelites* at this time did see Christ, or salvation by him, in these Types and Shadows?

*Evan.* Yea, there is no doubt but that the *Israelites* and the rest of the beleevvers among the *Jewes* did see Christ in them; for, saith *Tindall*, though all the Sacrifices and Ceremonies had a star-light of Christ, yet few of them had the light of the broad day, little before the Sun-rising, and did expre-

*Calv. Instit.*  
*lib. 2.*

*Calv. Instit.*  
*P. 157.*

*Balton true*  
*boun.p.*  
*259.*

In his pre-  
face to Le-  
uit.

him with the circumstances and vertue of his death, so plainly, as if his passion had been acted upon a Scaffold, in so much, saith he, that I am fully perswaded, and cannot but believe that God had shewed *Moses* the secrets of Christ, and the very manner of his death aforehand, and therefore no doubt but that they offered their sacrifices by faith in the *Messiah* (as the Apostle testifieth of *Abel*): I say, there is no question, but every spirituall believing Jew, when he brought his sacrifice to be offered, and according to the Lords command, laid his hands upon it; whilst it was yet alive, he did from his heart acknowledge, that he himself had deserved to die, but by the mercy of God he was saved, and his debt laid upon the beast; and as that beast was to dye, and be offered in sacrifice for him, so did he believe, that the *Messiah* should come and dye for him, upon whom he put his hands, and is, laid all his iniquities by the hand of Christ. So that as *Beza* saith; the sacrifices were to them holy mysteries, in which, as in certain glasses, they did both see themselves, to their own condemnation before God, and also beheld the mercy of God in the promised *Messiah*, in time to be exhibited; And therefore saith *Calvin*, the sacrifices and satisfactory offerings, were called

Heb. II.

Levit. I. 4.

R. Babingt.

on the  
Text.

On Job. I.

1st. p. 239.

Ibid. 152. *Ashemoth*, which word properly signifies it self, to shew that Jesus Christ was to come and performe a perfect expiation, by giving his own soul to be an *Asham*, that is, a satisfaction oblation.

Wherefore you may assure your self that as Christ was alwayes set before the Fathers in the Old Testament, to whom they might direct their faith, and as God never put them in hope of any grace, mercy, nor never shewed himself good to them without Christ; even so the good in the Old Testament, knew Christ to whom they did enjoy these promises of God, and were joyned to him. And indeed the promise of salvation never stood firme till it came to Christ: and there was their comfort in all their troubles and distresses, according as it is said of Moses, *He endured, and seeing him who is invisible, esteeming the reproach of Christ greater riches, than the treasures of Egypt, for he had respect to the recompence of reward.*

Allcaded  
by D. Arb.  
Reg.

And so, (as Ignatius saith) the Prophets were Christs servants, who foreseeing him in spirit, both waited for him as their Master and looked for him as their Lord and Saviour saying, *He shall come and save us.*

Cal. Instit.  
p. 207.

And so, saith Calvin, so oft as the Prophets speak of the blessednesse of the faith,

the perfect Image that they have painted thereof, was such, as might ravish mens minds out of the earth, and of necessity raise them up to the consideration of the felicity of the life to come, so that we may assuredly conclude with *Luther*, that all the Fathers, Prophets, and holy Kings were righteous, and saved by faith in Christ to come: and so indeed, as *Calvin* saith, were partakers of all one salvation with us.

On Gal. I  
am sure.

Inst. p.  
198.

*Ant.* But Sir, the Scripture seems to hold forth, as though they were saved one way, and we another way, for you know the Prophet *Jeremiah* makes mention of a two-fold Covenant, therefore it is somewhat strange to me, that they should be partakers of one way of salvation with us.

*Evan.* Indeed it is true, the LORD did bequeath unto the Fathers Righteousnesse, life, and eternall Salvation in and through Christ the Mediatour, being not yet come in the flesh, but promised: And unto us in the new Testament, he gives and bequeaths them to us, in and through Christ, being already come, and having actually purchased Salvation for us; and the Covenant of grace was before the coming of Christ, sealed by his blood, in Types and Figures, and at his death in his flesh it was fully sealed, and

walk on  
the Cove-  
nant.

ratified, by his very bloud, actually and the v  
 very deed shed for our sins: And the Covenants  
 Covenant in respect of the outward form faith  
 and manner of sealing was temporary, grace  
 changeable, and therefore the Types cease shall b  
 and onely the substance remains firme, Father  
 the Seals of the new are unchangeable, be in the  
 commemorative, and shall shew the L Apost  
 death untill his coming again: And their God,  
 venant did first and chiefly promise earliness  
 blessings, and in and under these it did of fait  
 nifie and promise all spirituall blessings Abraham  
 salvation; but our Covenant promiseth Ch we m  
 and his blessings, in the first place, and the ol  
 them earthly blessings. all one

These and some other circumstantiall Ant  
 ferences in regard of administration, before  
 was betwixt their way of salvation, or by Fa  
 venant of Grace, and ours, which motion?  
 Heb. 8. 8. the Author to the *Hebrews*, to call the Eva  
 old, and ours new; but in regard of fully s  
 stance they were all one, and the very same  
 For in all Covenants, this is a certain rule  
 the subject matter, the fruit, and the Ch  
 ditions be the same, then is the Coven were i  
 the same: but in these Covenants Je have fin  
 Christ is the subject matter of both, all full for  
 tion the fruit of both, and faith the take of  
 dition of both; therefore I say, though in the  
 they be called two, yet they are but called b

and the which is confirmed by two faithfull witnesses. The one is the Apostle *Peter*, who saith, *Acts 15. 11. We beleeve through the grace of our Lord Jesus Christ, that we shall be saved, even as they*, meaning the Fathers in the Old Testament, as is evident in the verse next before. The other is the Apostle *Paul*, who saith, *Abraham beleeved God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham*; by which testimony saith *Luther*, we may see that the faith of our Fathers in the old Testament, and ours in the New is all one in substance.

Gal. 3. 6, 7.

On Gal. p. 116.

*Ant.* But could they that lived so long on, before Christ, apprehend his righteousness, or by Faith for their Justification, and salvation?

*Evan.* Yea indeed, for as Master *Forbes* saith, It is as easie for faith to apprehend righteousness to come, as it is to apprehend righteousness that is past: wherefore Christs birth, obedience, and death were in the Old Testament as effectual to save sinners, as now they are; so all the faithfull forefathers from the beginning did partake of the same grace with us, by beleeving the same Jesus Christ, and so were justified by his righteousness, and saved eternally.

On Just. p. 90.

walker on the Covenant, p. 122.

Page 29. nally by faith in him : it was by vertue of the death of Christ, that *Enoch* was translated that he should not see death, and *Elias* was taken up into heaven, by vertue of Christ's Resurrection and Ascension : so that from the Worlds beginning, to the end thereof, the salvation of sinners is onely by Jesus Christ, as it is written, *Jesus Christ yesterday, and to day, and the same forever.*

*Ant.* Why then, Sir, it seemes that those who were saved amongst the Jewes, were not saved by the workes of the Law ?

*Evan.* No indeed, they were neither justified nor saved, either by the workes of the Morall Law, or the Ceremoniall Law : for as you heard before, the Morall Law being delivered unto them, with great terror, and under most dreadfull penalties, they did find in themselves an impossibility of keeping it, and so were driven to seek help of a Mediator, even Jesus Christ, of whom *Moses* was to them a typicall Mediator, so that the Morall Law did drive them to the Ceremoniall Law, which was their Gospell, and their Christ in a figure, for that the ceremonies did prefigure Christ, direct unto him, and require faith in him, is a thing acknowledged and confessed by all men.

*Marshall of*  
*Infants*  
*Baptism.*

*Nem.* But Sir, I suppose though believ-

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the r  
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Christ  
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vers amongst the Jews were not justified and saved by the workes of the law, yet was it a rule of their obedience.

*Evan.* It is very true indeed; the law of the ten Commandements was a rule for their obedience. Yet not as it came from Mount *Sinai*; but rather as it came from Mount *Sion*, not as it was the law, or covenant of workes but as it was the law of Christ: the which will appear, if you consider, that after the Lord had renewed with them the covenant of grace, as you heard before, *Exod.* 24. at the beginning the Lord said unto *Moses*, vers. 12. *Come up to me into the Mount, and be there, and I will give thee tables of stone, and a law that thou maist teach them;* and after the Lord had thus written them the second time with his own finger, he delivered them to *Moses*, commanding him to provide an Arke to put them into; which was not onely for the safe keeping of them, but also to cover the forme of the covenant of workes, that was formerly upon them, that believers might not perceive it; for the Arke was a notable type of Christ, and therefore the putting of them therein, did shew that they were perfectly fulfilled in him, Christ being the end of the Law, for righteousness, to every one that believeth. the which was yet more clearly manifest in

*Deut.* 9. 10.  
*Deut.* 10. 5

*Reynolds*  
on Psalm  
110. p. 35.

*Rom.* 10. 4

*Bolton true*  
*bounds, p.*  
*52.*

*Exod. 25.*  
*22.*

that the Book of the Law was placed between the Cherubins, and upon the Mercy-seat, to assure believers, that the Law now came to them from the Mercy-seat, for the LORD promised to meet *Moses*, and to commune with him of all things which he would give him in commandment unto them.

*Ant.* But Sir, was the forme quite taken away, so as the ten Commandments were more the Covenant of works?

*Evan.* Oh no, you are not so to understand it: for the form of the covenant of works, as well as the matter, (on Gods part) came immediately from God himself, and consequently is eternall like himself, where it is that our Saviour saith, *Mat. 5. 18.* *heaven and earth passe, one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled:* so that either man himself or some other for him, must perform, or fulfill the condition of the Law, as it is the Covenant of works, or else he remains still under it in a damnable condition: but now Christ hath fulfilled it for all believers, and therefore I say the forme of the Covenant of workes was never, or taken away, as touching the believing Jews; but yet was it neither taken away in it self, nor yet as touching the unbelieving Jews.

*Nom.* Was the Law then still of use to men, as it was the covenant of works?

*Evan.* Yea indeed.

*Ant.* I pray you Sir, shew of what use it was to them.

*Evan.* I remember *Luther* saith, there be On Gal. 1  
two sorts of unrighteous persons, or unbe- P. 171.  
lievers, the one to be justified, and the other  
not to be justified; even so was there among  
the Jews. Now to them that were to be  
justified, as you have heard it, it was still of  
use to bring them to Christ, as the Apostle  
saith, Gal. 3. 24. *The Law was our Schoole-*  
*master untill Christ, that we might be made*  
*righteous by faith*, that is to say, the Morall  
Law did teach and shew them what they  
should do, and so what they did not, and this  
made them go to the ceremoniall law, and by  
it they were taught that Christ had done  
for them, the which they believing, were  
made righteous by faith in him. And to the  
second sort it was of use, to shew them what  
was good, and what was evil, and to be as a  
rod to them to restrain them from evil  
as a motive to move them to good, for  
of punishment, or hope of reward in *Calv. Instit.*  
this life; which though it was but a forced P. 167.  
constrained obedience, yet was it neces-  
sary for the publike Common-wealth: the  
end thereof being thereby the better main-  
tained?

ained? and though thereby they could  
ther escape death, nor yet obtain eternall  
for want of perfect obedience; yet the  
obedience they yeilded thereunto, the  
they were freed from temporall calamities  
and possessed with temporall blessings, ac-  
cording as the Lord promised and threat-  
*Dent. 28.*

*Ant.* But Sir, in that place the Lord  
eth to speak to his own people, and  
speak according to the tenour of the  
nant of works, which hath made me thinke  
that believers, in the Old Testament,  
partly under the covenant of works.

*Evan.* Doe you not remember how  
you before, that the LORD did manife-  
much love to the body of that nation, the  
whole posterity of *Abraham* were brought  
under a State-covenant, or nationall Cove-  
so that for the believers sakes, he intreated  
unbelievers in the compact, whereupon  
Lord was pleased to call them all by the  
name of *his people*, as well unbelievers  
believers, and to be called *their God*,  
though the Lord did there speake accord-  
to the tenor of the covenant of works,  
see no reason, why he might not direct  
intend his speech to believers also, and  
they remaine onely under the covenant  
grace.

*Ant.* Why Sir? you said that the Lord did speak to them out of the tabernacle, and from the mercy-seat: and that doubtlesse as according to the tenor of the covenant of grace, and not according to the tenor of the Covenant of works.

*Evas.* I pray you take notice, that after the LORD had pronounced all those blessings and curses, *Deut.* 28. in the beginning of the 29. chapt. it is said, *These are the words of the covenant which the Lord commanded Moses, to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.* Whereby it may appear to me, that this was not the covenant of works, which was delivered to them on mount *Sinai*; for the form of that covenant was eternall blessings and curses, but the form of this covenant was temporall blessings and curses; so that this rather seems to be the Pedagogic of the law, than the covenant of works; for at that time these people seemed to be carried by temporall promises into the ways of obedience, and deterred by the temporall threatnings from the ways of disobedience: God dealing with them as in their infancy and under-age, and leading them on and allures them, and governing them by such respects as these, because they had but a small measure of the Spirit.

*Nom.*

*Nom.* But Sir, Was not the matter of the Covenant, and this, all one?

*Evan.* Yea indeed; the Tenne Commandements, were the matter of both the Covenants, onely they differed in forms.

*Ant.* Then Sir, it seems that the Promises and threatnings contained in the old Testament, were but temporary and terrestial, onely concerning the good and evill things of this life.

*Evan.* This we are to know, that the Lord by his Prophets gave the people of the old Testament many exhortations to be obedient to his Commandements, and many dehortations from disobedience unto, even so did he back them with many promises and threatnings concerning things temporall, as these, and the like Scriptures do witnesse, *Isa. 1. 10.* Hear the voice of the Lord ye Rulers of Sodom, give ye unto the Law of our God, yea people of morrah? *Ver. 19.* If ye be willing and obedient, ye shall eat the good things of the Land; but if ye refuse and rebell, ye shall be devoured with the Sword, for the mouth of the Lord hath spoken it. And *Jer. 7. 3.* Amend your ways, and your doings, and I will cause you to dwell in this place: But ye steal, murder, commit adultery, and swear falsely by my Name; the

er of *erthus saith the Lord GOD, Behold mine*  
*anger and my fury shall be poured out upon* Verse 20.  
*his place.* And surely there be two reasons  
 of by the Lord did so: First, because as all  
 in men are born under the Covenant of works,  
 they are naturally prone to conceive, that  
 Prom the favour of God, and all good things doe  
 ld T depend and follow upon their obedience to  
 erre the Law; and that the wrath of GOD,  
 thing and all evil things, doe depend upon, and  
 follow their disobedience to it: And that  
 harlik mans chiefe happinesse is to be had and  
 people und in terrestriall Paradise, even in the  
 cons good things of this life. So the people of  
 , and the Old Testament being neere to *Adams*  
 nce the covenant and Paradise, were most prone  
 with such conceires. And secondly, because  
 conce the Covenant of Grace, and Celestiall Para-  
 like Se, were but little mentioned in the Old  
 r the Testament, they, for the most part, had but  
 give glimmering knowledge of them, and so  
 ple ould not yeeld obedience freely, as sonnes:  
 em; therefore the Lord saw it meet to move  
 ; but em to yeeld obedience to his Laws, by  
 d with their own motives, and as servants or chil-  
 bath den under age.

Ant. And were both beleivers and un-  
 lievers, that is, such as were under the  
 covenant of Grace, and such as were un-  
 the Covenant of Workes, equally  
 and

and alike subject, as well to have the calamities of this life inflicted upon them for their disobedience, as the blessings of this life conferred upon them for their obedience.

- Evan.* Surely the words of the Preacher doe take place here, when he saith; *all things come alike to all, there is one event to the righteous, and to the wicked.* Were not *Moses* and *Aaron*, for their disobedience, hindered from entering into the Land of *Canaan*, as well as others? And was not *fiab*, for his disobedience to *GODS* command slain in the valley of *Meigib*. Therefore assure thy self, that when the believers in the Old Testament, did transgresse *Gods* Commandments, *Gods* temporall wrath went out against them, as the wrath was manifest in temporall calamities befell them as well as others, only here is the difference, The believers temporall calamities had no eternall calamities included in them, nor following of them, and the believers temporall blessings had eternall blessings included in them, and following of them. And the unbelievers temporall blessings had no eternall blessings included in them, nor following of them, and their temporall calamities had eternall calamities included in them, and following of them.

*Ant.* Then Sir, it seemeth that all obedience, that any of the Jews did yeeld to Gods commandements, was for fear of temporall punishment, and in hope of temporall reward.

*Evan.* Surely the Scriptures seems to hold forth, that there were three severall sorts of people amongst the Jews, who endeavoured to keep the law of God, and they did all of them differ in their ends.

The first sort of them, were true beleev-ers, who according to the measure of their faith, did beleieve the resurrection of their bodies after death, and eternall life in glory, and that it was to be obtained, not by the workes of the Law, but by faith in the *Messiah*, or promised seed: And answerably as they beleieved this, answerably they yeilded obedience to the Law freely, without fear of punishment, or hope of reward; but alas, the spirit of faith was very weak in the most of them, and the spirit of bondage, very strong, and therefore they stood in need to be induced and constrained to obedience for fear of punishment, and hope of reward.

The second sort of them, were the Sadducees and their sect, and these did not beleieve that there was any resurrection, nor life, but the life of this world, and yet they

Mat. 22:23

*Bolton* true might blesse them here, and that it might  
 bounds, p. well with them in this present life.

259.

*Ball* on the  
 Covenant  
 P. 114.

*Perkins* on  
 Christ's  
 Sermon on  
 the Mount.

*Musculus.*

*Com. pla.*  
 p. 188.

they endeavoured to keep the Law, that  
 might blesse them here, and that it might  
 well with them in this present life.  
 The third sort, and indeed the greater  
 number of them in the future ages  
*Moses*, were the Scribes and Pharisees  
 their Sects, and they held and maintained  
 that there was a Resurrection to be  
 for, and an eternall life after death, and  
 therefore they endeavoured to keep the law,  
 only to obtain temporall happinesse,  
 eternall also, for though it had pleased  
 Lord, to make known unto his people,  
 Ministry of *Moses*, that the law was  
 not to retain men in the confidence of  
 own works, but to drive them out of  
 selves, and to lead them to Christ the  
 fed seed, yet after that time the Priests  
 the Levites, who were the expounders  
 Law, and whom the Scribes and Pharisees  
 did succeed, did so conceive and teach  
 Gods intention in giving the Law, as  
 it had been, that they by their obedience  
 it should obtain righteousness and eternall  
 life, and this opinion was so confidently  
 maintained; and so generally imbrued  
 amongst them, that in their Book *Mosai-*  
 they say and affirme, that there is no  
 Covenant but the Law, and so in very  
 they conceived, that there was no other

that eternal life then the covenant of works.

*Ant.* Surely then it seemes they did not understand and consider, that the Law as it is the Covenant of works, doth not only binde the outward man, but also the inward man, even the soul and spirit, and requires all holy thoughts, motions, and dispositions of the heart and soul.

*Evan.* Oh no, they neither taught it, nor understood it; so spiritually, neither could they be perswaded, that the Law doth require so much at mans hands; for they first laid this downe for a certaine truth, that God gave the Law for man to be justified and saved by his obedience to it, and that therefore there must needs bee a power in man to doe all that it requireth, or else God should never have required it: and therefore whereas they should have first considered, that a streight rule the Law of God is, and men have brought mans heart, and have laid to it; they, contrariwise, first considered that a crooked rule mans heart is, and then sought to make the Law like unto it; and indeed they expounded the Law literally, teaching and holding, that the righteousness which the Law required, was but an eternall righteousness, consisting in the outward observation of the Law, as you may see by the testimony of our Saviour,

G

*Matt.*

Gray in his *Math. 5.* So that according to their exposition, it was possible for a man to fulfill the Law perfectly, and so to be justified and saved by his obedience to it.

*Ant.* But, Sir, do you thinke the Scriers and Pharisees and their Sect, did yeeld perfect obedience to the Law, according to their exposition.

*Evan.* No indeed, I think very few of them if any at all.

*Ant.* Why, what hopes could they then have to be justified and saved, when they transgressed any of the Commandements?

*Evan.* Peter Martyr tells us, that when they chanced to transgresse any of the Commandements, they had their sacrifices to make satisfaction (as they conceived) for they looked upon their sacrifices without their significations: and so had a faith in them, thinking that the bare sacrifice was a sacrifice acceptable to GOD: word, they conceived, that the blood of Cattle and Goats would take away sinne: And what they wanted of fulfilling the Moral Law, they thought to make up in the Ceremoniall Law: and thus they separated Christ from their Sacrifices, thinking they had discharged their duty very well, when they had sacrificed and offered their offerings, not considering, that the imperfect

In his preface to the Rom.

Tindall on Mir.

Bolton true bounds, p. 161.

of the Typicall Law, (which as the Apostle saith) made nothing perfect, should have lead them to find perfection in Christ: but they generally rested in the work done, in the Ceremoniall Law, even as they had done in the Morall Law, though they themselves were unable to do the one, and the other was as insufficient to help them. And thus, Israel which followed the Law of righteousness did not attain to the Law of righteousness, because they sought it not by faith, but as it were by the works of the Law, for they being ignorant of the righteousness of God, and going about to establish their own righteousness, did not submit themselves to the righteousness of God.

Heb. 7.

Rom. 9. 31.  
32.

Rom. 10. 3.

*Ant.* Then Sir, it seemeth there were but very few of them that had a clear sight and knowledge of Christ,

*Evan.* It is very true indeed, for generally there was such a vail of ignorance over their hearts, or such a vaile of blindness over their minds, that it made their spiritual eie-sight so weak and dim, that they were no more able to see Christ the Sun of righteousness, to the end of the Law, then the weak eie of man is able to behold the bright Sun when it shineth in its full strength; And therefore we read, *Exod.* 34. 30. that when *Moses* face did shine by reason of the Lords talking with him, and telling

Mal. 4. 2.

him of the glorious riches of his free grace in Jesus Christ, and giving unto him the Commandments written in Tables of Stone, as the Covenant of workes, to drive the people out of confidence in themselves, and their own legall righteousness unto Jesus Christ and his righteousness; the people were not able to behold his face, (that is to say) by reason of the weakness and darkness of their spirituall eye-sight, they were not able to see and understand the spiritual sense of the Law, to wit, that the Lords purpose or intent in giving them the Law, as a Covenant of Works; and as the Apostle calls it, a Ministration of condemnation and death, to drive them out of themselves to Christ, that then it was to be abolished to them, it was the covenant of Works. And therefore Moses put the cloudy vail of shadow and ceremonies over his face that they might be the better able to behold it, that is to say, that they might be the better able to come through them, and understand that Christ is the end of the Law for righteousness, to every one that believeth; for Moses said, faith godly Tindal, is the law rightly understood. And yet alas, by reason that the Priests and Levites in former-times, and the Scribes and Pharisees in after-times, were the blind leaders of the blind; the generality of the people were

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2 Cor. 3. 7.

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Vers. 13.

Exo. 34. 35

Rom. 10. 4

Mat. 23. 14

were so addicted to the letter of the Law,  
 (and that both Morall and Ceremoniall)  
 that they uled it not as a Pedagogie to  
 Christ, but terminated their eye in the letter  
 and shadow, and did not see through them  
 to the spirituall substance which is Jesus <sup>2Cor. 3. 17</sup>  
 Christ; especially in the future ages after  
*Moses*, for at the time of Christs comming  
 in the flesh, I remember but two, to wit,  
*Simeon* and *Anna*, that desired him or look-  
 ed for him as a spirituall Saviour to save  
 them from sin and wrath, for though all <sup>Harmo. p. 87.</sup>  
 of them had in their mouthes the Messiah  
 (saith *Calvin*) and the blessed estate of the  
 Kingdome of *David*, yet they dreamed that  
 his Messiah should be some great Monarch  
 that should come in outward pompe and  
 power, and save and deliver them from that  
 bondage which they were in under the *Ro-*  
*mans*, of which bondage they were sensible  
 and weary; but as for their spiritual bond-  
 age under the law, sinne, and wrath, they  
 were not at all sensible, and all because their  
 blind guides had turned the whole Law into  
 Covenant of works, to be done for Justifi-  
 cation and salvation, yea and such a Cove-  
 nant as they were able to keep and fulfill; if  
 not by the doing of the Morall Law, yet by  
 their offering sacrifices in the ceremoni-  
 ally, and for this cause our Saviour in his

mon upon the Mount, took occasion to  
pound the morall Law truly and spiritually  
removing that false literall glosse which the  
Scribes and Pharisees had put upon it, that  
men might see how impossible it is for any  
meer man to fulfill it, and so consequently  
have justification and salvation by it. And  
at the death of Christ the vail of the Temple  
was rent in twain from the top to the bottom  
to shew, saith *Tindall*, that the shadowes of *Moses* law should now vanish away  
at the flourishing light of the Gospel: And  
after the death of Christ, his Apostles did  
both by their preaching and writing labour  
to make men understand, that all the Sacri-  
fices and Ceremonies, were but Types of  
Christ; and therefore he being now come  
they were of no further use, witnesseth the  
divine and spirituall Epistle written to the  
*Hebrews*, yet notwithstanding we may see  
of the *Jews* at this day, as the Apostle did  
his time, Even untill this day remaineth the  
same vail unraken away in the reading of  
*Moses*, the Lord in mercy remove it in  
due time.

*Ant.* Well, Sir, I had thought that God  
Covenant with the *Jews* had been a mixt  
Covenant, and that they had been partly under  
the covenant of works, but now I perceive  
there was little difference betwixt their  
Covenant of grace and ours.

Mar. 27. 51  
Marbeck.  
rom. pla.  
p. 112.

*Evan.* Truly the opposition betwixt the Jews Covenant of grace and ours, was chiefly of their own making; they should have been driven to Christ by the Law, but they expected life in obedience to it, and this was their great error and mistake. Edmon tru  
bounds,  
p. 160.

*Ant.* And surely Sir, it is no great marvell, though they in this point did so much ere and mistake, who had the Covenant of grace made known to them so darkly, when many amongst us, who have it more clearly manifest, do the like.

*Evan.* And truly, it is no marvell, though all men naturally doe so; for man naturally, doth apprehend God to be the great Master of Heaven; and him'selfe to be his servant, and that therefore he must doe his worke before he can have his wages, and the more worke he doth, the better wages he shall have. And hence it was, that when *Aristotle* came to speake of blessednesse, and to pitch upon the next meanes to that end, he said, It was operation and working; with whom also agreeth *Pythagoras*, when hee saith, It is mans felicity to be like unto God, (as how?) by becomming righteous; and honest. And let us not marvell, that these men did so erre, who never heard of Christ, nor of the Covenant of Grace, when those to whom it was made known in the Apostles

Trueneſſe  
of Christ.  
Relig.

of Christ did the like; witnesse those I seem  
whom the Apostle *Paul* wrote his Epistle not w  
and especially the *Galathians*; for altho old  
hee had by his preaching, when he was someth  
sent with them, made known unto them to d  
doctrine of the Covenant of grace, yet aethin  
his departure, through the seducement should  
false Teachers, they were soon turned to ed, t  
Covenant of workes, and sought to bee have  
stified, either in whole, or in part by it ever  
you may see if you do seriously consiortw  
that Epistle; Nay, what saith *Luther*?, exp  
is, saith he, the generall opinion of m works  
reason throughout the whole World, *Int.* Si  
righteousnesse is gotten by the works of ery m  
Law, and the reason is, because the Co carried  
nant of workes was ingendred in the mind their  
of men, in the very creation, so that m, secr  
naturally, can judge no otherwise of the Lighte  
then as of a Covenant of workes, whing a  
was given to make righteous, and to command  
life and salvation: this pernicious opinion then  
of the Law, that it justifieth and maketh rily p  
righteous before God (saith *Luther* against iend  
is so deeply rooted in mans reason, and *quan.* A  
mankind are so wrapped in it, that they d that  
hardly get out, yea, I my self, saith he, here is  
now preached the Gospell almost twoe hund  
yeares, and have beene exercised in the septe tha  
daily, by reading and writing, so that I see Gos

On Gal.  
p. 113.

Choiſ.  
Serm.  
p. 108.

those, I seeme to be rid of this wicked opinion; Epist. notwithstanding, I now and then feele  
altho' old filth cleave to my heart, whereby it  
was meth to passe, that I would willingly so  
hence to do with God, that I would bring  
yet aething with my selfe, because of which  
men should give me his grace; nay, it is to be  
ed toed, that (as you said) many amongst us,  
obee have more meanes of light ordinarily  
by it ever *Luther*, or any before him, had,  
connotwithstanding, doe either wholly, or in  
ther, expect justification and acceptation by  
of works of the Law.

, *Text.* Sir, I am verily perswaded, that there  
ks of ery many in the City of *London*, that  
e Co carried with a blinde preposterous zeale  
min their own good workes and weldo-  
at m, secretly seeking to become holy, just,  
he Lighteous before God, by their diligent  
, whing and carefull walking in all Gods  
to g mandements; and yet no man can per-  
opine them that they doe so: and truly, Sir, I  
malerily perswaded, that this our neighbour  
against iend *Nemista*, is one of them.

and *van.* Alas! there are a thousand in the  
they d that make a Christ of their workes,  
ne, here is their undoing, &c. They look for *Bolton* true  
twoousnesse and acceptation more in the bounds,  
he sept than in the promise, in the Law then P. 97.  
at I he Gospel, in working, then in believing,  
and

Page 162.

and so miscarry : many poore ignorant  
amongst us, when wee bid them obser-  
ue their duties, they can thinke of nothing  
but working themselves to life; when they  
are troubled, they must licke themselves  
when wounded, they must run to the  
of duties, and streame of performance  
neglect Christ. Nay, it is to be feared  
there bee divers, who in words are  
distinguish betweene the Law and the  
gospel, and in their judgements hold and  
maintaine, that man is justified by faith, without  
the workes of the Law; and yet in effect  
practice, that is to say, in heart and con-  
science doe otherwise: and there is some  
of this in us all, otherwise we should not  
soo up and downe in our comforts, and  
singing, as we are still, and cast down with  
weaknesse, as we are. But what say you,  
our *Nomista*, are you guilty of these  
think you?

Bolton true  
bounds.  
p. 97. 98.

*Nom.* Truly, Sir, I must needs con-  
fesse I begin to be somewhat jealous of my selfe  
I am so, and because I desire your judgement  
touching my condition, I would intreat  
to give me leave to relate it unto you.

*Evan.* With a very good will.

*Nom.* Sir, I having beene borne  
brought up in a Country, where there  
very little preaching, the Lord he knoweth

I was a great while in ignorance and blind-  
 ness; and yet because I did often repeat  
 the LORD'S Prayer, the Apostles Creed,  
 and the ten Commandments, and in that I  
 was sometimes to Divine Service (as  
 they call it,) and at Easter received the  
 Communion, I thought my condition to  
 be good, but at last, by means of hear-  
 ing a zealous and godly Minister in this Ci-  
 ty, not long after my coming hither, I  
 was convinced that my present condition  
 was not good, and therefore I went to the  
 said Minister, and told him what I thought  
 of my selfe; so he told mee that I must  
 frequent the hearing of Sermons, and keep  
 the Sabbath very strictly, and leave off  
 and bring by my Faith and Troth, and  
 without like Oathes, and beware of Lying,  
 or, or all idle words, and communication;  
 and said hee, you must get good  
 books to read on, as Master Dod on the  
 Commandments, Mr. Boltons directions  
 for selfe comfortable walking with God, Master  
 Walsleys true Watch, and such like, and many  
 other like exhortations and directions hee  
 gave mee; the which I liked very well of, and  
 therefore endeavoured my selfe to follow  
 them: so I fell to the hearing of the most god-  
 zealous, and powerfull Preachers that  
 were in this City, and wrote their Sermons  
 after

after them, and when God gave me  
 mily I did pray with them; and instructed  
 them, and repeated Sermons to them,  
 spent the Lords day in publique and private  
 exercises: And left off my swearing,  
 lying, and idle talking, and, according to  
 hortation, in few words, I did so re-  
 my selfe and my life, that whereas be-  
 had been onely carefull to performe the  
 ties of the second Table of the Law,  
 that to the end I might gain favour and  
 respect from civill honest men, and to avoid  
 penalties of mans law or temporall pun-  
 ishment; now I was also carefull to per-  
 form the duties required in the first Table  
 of the Law, and that to gain favour and  
 respect from religious honest men, and to avoid  
 the penalty of Gods Law, even eternal  
 punishments in hell. Now when professors of  
 religion observed this change in me, they  
 came to my house, and gave unto me the right  
 of fellowship, and counted me one of their  
 number, and then I invited godly Ministers  
 to my table, and made much of them;  
 then with that same *Mica* mentioned in  
 the Booke of Judges. *I was perswaded that  
 he would be mercifull unto me because I had  
 been a Levite to be my Priest.* In a word,  
 I now yeeld such an outward obedience and  
 conformity to both Tables of the Law, that

Jud. 9. 18,  
 19.

dly Ministers, and Religious honest men  
 knew me did thinke very well of mee,  
 counting mee to bee a very honest man, and  
 good Christian, and indeed I thought so  
 of my selfe; especially because I had their  
 approbation, and thus I went on bravely  
 a great while, even untill I read in Master  
*Laws* works, that the outward righteous-  
 nesse of the Scribes and Pharisees was fa-  
 lse in those times: for besides their for-  
 bearing and protesting against grosse sinnes,  
 Murder, Theft, Adultery, Idolatry, and  
 like, they were frequent and constant in  
 Fasting, and Alms-deeds, so that  
 without question, many of them were per-  
 suaded, that their doing would purchase  
 heaven and happinesse; whereupon I con-  
 sidered, that I had as yet done no more then  
 duty, and withall I considered that our Savi-  
 our saith, *Except your righteousness ex-*  
*ceed the righteousness of the Scribes and*  
*Pharisees, you cannot enter into the King-*  
*dom of God*; yea, and also I considered that  
 the Apostle saith, *He is not a Jew, that*  
*is outward, but he that is inward, whose*  
*circumcision is not of men, but of God.* Then did I  
 conclude that I was not yet a true Christi-  
 an; for said I in my heart, I have con-  
 sidered my self with the praise of men, and  
 have lost all my labour and paines in per-  
 form-

Discourse  
 of true  
 happinesse,  
 p. 64.

Mat. 5. 22.

forming duties, for they have been no  
 ter then outside performances, and there-  
 fore they must all fall down in a moment  
 have not served God with all my heart,  
 therefore I see I must either goe further  
 or else I shall never be happy, when  
 on I set about the keeping of the Law in  
 earnest, and laboured to performe duties  
 not onely outwardly, but also inwardly  
 from my heart, I heard, and read, and pray  
 and laboured to bring my heart, and for  
 my soule to every duty, I called upon  
 Lord in good earnest, and told him  
 whatsoever hee would have mee to doe  
 would doe it with all my heart, if  
 would but save my soul; and then I  
 took notice of the inward corruption  
 my heart, the which I had not forme  
 done, and was carefull to governe  
 thoughts, to moderate my passions, and  
 suppress the motions and risings of  
 to banish privie pride, and specke  
 wantonnesse, and all vain and finfull  
 of my heart, and then I thought my  
 not onely an outside Christian, but  
 an inside Christian, and therefore a  
 Christian indeed; and so I went  
 comfortably a good while, till I con-  
 sidered that the Law of God requires  
 five obedience as well as active, and th

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re I must be a sufferer as well as a doer,  
else I could not be a Christian indeed,  
whereupon I began to be troubled at my  
impatience under Gods correcting hand,  
and at those inward murmurings and dis-  
contents which I found in my spirit in  
steed of any outward calamity that befell  
me, and then I laboured to bridle my  
passions, and to submit my selfe quiet-  
ly to the will of God in every condition;  
and then did I also, as it were, begin  
to take penance upon my selfe, by ab-  
stinence, fasting, and afflicting my soule,  
and made pitifull Lamentations in my  
prayers, which were sometimes also ac-  
companied with teares, the which I was  
perswaded the Lord did take notice of, and  
would reward me for it, and then I was  
perswaded that I did keep the Law, in  
showing obedience both actively and pas-  
sively, and then was I confident I was a  
true Christian, untill I considered, that  
those *Jewes*, of whom the LORD com-  
maunders, *Isay 58.* did as much as I, and  
that caused mee to feare, that all was not  
done right with mee as yet: whereupon I  
went to another Minister, and told him,  
that though I had done thus, and thus, and  
suffered thus, and thus; yet I was perswa-  
ded, that I was in no better a condition,  
then

then those *Jewes*: O yes, said he: you are in  
 a better condition then they, for they  
 were Hypocrites, and served not God  
 with all their hearts as you doe. Then  
 went home contentedly, and so went on  
 in my wonted course of doing, and  
 ring, and thought all was well with  
 untill I bethought my selfe, that before  
 time of my conversion, I had been a  
 gressour from the womb, yea, in the womb  
 in that I was guilty of *Adams* transgression  
 so that I considered, that although I  
 even with GOD, for the time past  
 and to come; yet that would not free  
 from the guiltinesse of that which  
 done before, whereupon I was much  
 bled and disquieted in my minde; then  
 went to a third Minister of Gods  
 Word, and told him how the case  
 with me, and what I thought of my  
 and condition: he cheered me up, bidding  
 be of good comfort, for howsoever  
 bedience since my conversion, would  
 satisfie for my former sins, yet in as much  
 at my conversion I had confessed, and  
 mented, deplored, bewailed, and for  
 them; God according to his rich  
 and gracious promise, had mercifully  
 doned and forgiven them. Then I  
 ned home to my house againe, and went

our God by earnest prayer and supplication;  
 for he belought him to give me assurance of  
 Gods pardon and forgivenesse of my guilti-  
 nesse of *Adams* sin, and all my actual trans-  
 gressions before my conversion, and as  
 I had endeavoured my selfe to be a good  
 servant before, so I would still continue  
 before doing my duty most exactly: and so  
 I was assured that the Lord had granted  
 me my request, I fell to my businesse, ac-  
 cording to my promise; I heard, I read, I  
 prayed, I fasted, I mourned, I sighed and  
 wept, and watched over my heart, my  
 tongue, and wayes in all my doings, acti-  
 ons, and dealings both with God and  
 man: But after a while, I growing bet-  
 ter acquainted with the spiritualnesse of the  
 Gods law, and the inward corruptions of mine  
 heart, I perceived that I had deceived  
 my selfe, in thinking that I had kept the Law  
 perfectly, for doe what I could, I found many  
 imperfections in my obedience; for I  
 would not be, and was still, subject to sleepe-  
 nes, and heavinesse in prayers, and  
 in other duties, I failed in  
 the manner of performance of them, and in  
 the end why I performed them, seeking my  
 selfe in every thing I did, and my Consci-  
 ence told me, I failed in my duty to God  
 and to this, and in my duty to my neighbour

in that, and then I was much troubled  
 for I considered, that the Law of God re-  
 reth, and is not satisfied, without an  
 and perfect obedience; and then I went  
 the same Minister again, and told him  
 I had purposed, promised, striven, and en-  
 voured, as much as possibly I could, to  
 the Law of God perfectly, and yet by  
 full experience I had found, that I had  
 did still transgresse it many wayes, and th-  
 fore I feared hell and damnation. Oh  
 said he, doe not feare, for the best Christi-  
 have their failings, and no man keepeth  
 Law of God perfectly, and therefore goe  
 and doe as you have done, in striving to  
 the law perfectly, and in what you can  
 doe, God will accept the will for the  
 and wherein you come short, Christ  
 helpe you out: and this satisfied and com-  
 ted be very much; so I returned home  
 and fell to prayer, and told the Lord  
 now I saw I could not yield perfect ob-  
 ence to his Law, and yet I would not  
 spaire, because I did beleeeve, that  
 could not doe, Christ had done for  
 and then I did certainly conclude, that  
 was now a Christian indeed, though I  
 not so before, and so have I been persw-  
 ever since. And thus, Sir, you see I have  
 clared unto you, both how it hath been

formerly, and how it is with me for the present, wherefore I would intreat you to tell me plainly and truly what you think of my condition.

*Evan.* Why truly I must tell you, it appears to me by this relation, that you have gone as far in the way of the Covenant of Works as the Apostle *Paul* did, before his conversion; but yet for ought I see, you have not gone the right way to the truth of the Gospel, and therefore I question whether you be yet come truly to Christ.

*Nes.* Good Sir, give me leave to speak a few words. By the hearing of your discourse concerning the covenant of Works, the Covenant of Grace, I was moved to fear that I was out of the right way, now having heard my neighbour *Nes* make such an excellent relation, and you to question whether hee be come truly to Christ or no, makes me to conclude surely that I am far from Christ: surely if upon whom the LORD hath bestowed so many excellent gifts and graces, and who hath lived such a godly life, as I am sure he has done, be not right; then woe be unto me.

*Evan.* Truly for ought I know, you may be truly before him.

*Nes.* But I pray you, Sir, consider, that

though I am now thoroughly convinced, both till of late I went on, in the way of the pre-  
nant of works, yet seeing that at last I came  
to see my need of Christ, and have verily be-  
lieved that in what I came short of fulfilling the  
ing the law, he will help me out, meaning that  
I should be come truly to Christ.

*Evan.* Verily I doe conceive that the Law  
gives you no surer evidence of your being  
come truly to Christ, then some of the  
strict Papists have: for it is the doctrine  
the Church of *Rome*, that if a man ex-  
all his power, and doe his best to fulfill the  
Law, then God for *Christs* sake will  
don all his infirmities, and save his soul  
and therefore you shall see many of the  
Papists, very strict and zealous in the per-  
formance of duties morning and evening, say-  
so many *Ave-Maries*, and so many *ro-*  
*nosters*, yea, and many of them do great  
of charity, and great works of hospita-  
and all upon such grounds, and to the  
as these; the Papists (saith *Calvin*) com-  
bide this saying, *by Faith alone*, for they  
thinke that their own works are in the  
cause of their salvation, and so they  
hotch-porch, and mingle-mangle, mix-  
neither fish nor flesh, as men use to do.

*Nom.* But stay sir, I pray, you are  
staken in mee, for though I hold the

Propof. on  
Gal. 2 in  
of.  
Pag 43.

ed, both accept of my doing my best to fullfill  
the Law, yet I do not hold with the Papists  
that my doings are meritorious, for I believe  
that God accepts not of what I do, either  
for the work or workers sake, but only for  
Christs sake,

*Evan.* Yet doe you but still goe hand in  
and with the Papists, for though they doe  
hold that their works are meritorious, yet  
they say it is by the merit of Christ that  
they become meritorious; or as some of the  
moderate sort of them say, Our Workes  
washed with the blood of Christ become  
meritorious; but this you are to know, that  
the justice of God requires a perfect obe-  
dience, so doth it require that this perfect  
obedience be a personall obedience viz. it  
must be the obedience of one person onely,  
the obedience of two must not be put toge-  
ther, to make up a perfect obedience: So  
that, if you desire to be justified before God,  
you must either bring to him a perfect righ-  
tousnesse of your own, and wholly renounce  
Christ, or else you must bring the perfect  
righteousnesse of Christ, and wholly renounce  
your own.

*Ans.* But beleeeve me, Sir, I would advise  
you to bring Christ, and wholly renounce  
your owne, as I thanke the Lord, I have  
done.

D. Downes  
Just. fic.  
p. 149.

*Evan.* You say very well, for indeed the covenant of grace terminates it self on Christ and his righteousness, God have none to have a hand in the justification and salvation of a sinner, but Christ onely and to say as the thing is, neighbour Neighbour Christ Jesus will either be a whole Saviour or no Saviour; he will either save you or not save you at all: for among men there is given no other name under heaven, whereby we must be saved, saith the Apostle Paul and Jesus Christ himself saith, *I am the truth, and the life; and no man comes to the Father but by me*, so that, as Luther plain-ly saith, besides this way, Christ, there is no way but wandering; no verity, but confusion; no life, but eternall death. And as saith another godly writer, We can never come to God the Father, be reconciled to him, nor have any thing to do with him by any other way or means, but only by Christ, for we shall not any where find favour of God, true innocency, righteousness, satisfaction for sin, help, comfort or salvation, any where but onely in Christ, he is the sum and center of all doctrine and Evangelicall truths; and therefore there is no knowledge or wisdom so excellent, necessary, or heavenly, as the knowledge of Christ, as the Apostle plainly

Acts 4. 13.

John 14. 6

On Gal. p. 17.

D: Urbin  
Reg. in his  
Exposition  
of Christs  
Sermon  
going to  
Emaus.

indeed to understand, when he tells the Corinthi-  
 ans, that he determined to know nothing *amongst them* but onely Jesus Christ, and him  
 crucified: so is there nothing to be preached  
 unto men, as an object of their faith, or neces-  
 sary element of their salvation, which doth  
 not some way, or other, either meet in Christ,  
 or referre unto Christ.

*Ant.* O Sir, you doe please me wondrous  
 well, in thus attributing all to Christ, and  
 purely Sir, though of late you have not been  
 so Evangelicall in your teaching, as some o-  
 thers in this City (which hath caused me to  
 leave off hearing you, to hear them) yet have  
 formerly perceived, and doe now also per-  
 ceive, that you have more knowledge of  
 the doctrine of free grace, then many other  
 ministers in this City have: and to tell you  
 the truth, Sir, it was by your meanes that I  
 was first brought to renounce mine owne  
 righteousness, and to cleave onely to the  
 righteousness of Jesus Christ, and thus  
 was. After that I had beene a good  
 while a legall professor, just like my friend  
*Tomista*, and heard none but your legall  
 teachers, who built me up in workes and  
 doings, as they did him, and as their man-  
 ner is: At last a familiar acquaintance of  
 mine, who had some knowledge of the do-  
 ctrine of free grace, did commend you for

an excellent Preacher, and at last prevailed with me to goe with him to heare you; but your Text that day, I well remember, *Tit.3.5. Not by the works of righteousness which we had done, but according to his own mercy he saved us,* whence you observed, and plainly I approved, that mans own righteousness had no hand in his justification, and salvation, when charged upon you dehorted us from putting any confidence in our owne workes and doings, and thus exhorted us, by faith to lay hold upon the righteousness of Jesus Christ onely; at myce hearing whereof, it pleased the Lord to worke upon me, that I plainly perceived, that there was no need at all of my workes, or doings, nor nothing else, but onely to beleeve in Jesus Christ, and indeed my heart assent unto it immediately, so that I came home with abundance of peace and joye declaring, and gave thanks to the Lord for that he had set my soule at liberty; I told all my acquaintance what a much talker I had lived in, being under the Loope for if I did commit any sinne, I was troubled and disquieted in my conscience, and could have no peace, till I had made humble confession thereof unto God, and received pardon and forgivenesse, and promised amendment, but now I told them

revaileth for ever finnes I did commit, I was no  
 ou; but troubled at them, nor indeed am not  
 per. this day: for I doe verily beleieve, that God  
*nesse* Christs sake, hath freely and fully pardo-  
*mercy* all my sins, both past, present, and to come,  
 I plant that I am confident, that what sin, or finnes,  
 I have ever I commit, they shall never be laid to  
 on, when charge, being very well assured, that I am  
 any completely cloathed with the Robes of  
 ings, Christs righteousness, that God can see no  
 upon in me at all: And therefore now I can  
 y; at joyce evermore in Christ, as the Apostle  
 ord supports me, and live merrily, though I be  
 ived, yet so vile or sinfull a creature, and indeed  
 orkes they them that are in the same slavish con-  
 to be in I was in, and would have them to be-  
 heart as I have done, that so they may rejoyce  
 I with me in Christ: and thus, Sir, you see I  
 id joyce declared unto you my condition; and  
 e therefore I intreat you to tell me what you  
 ry, think of me.

nder, *Evan.* There is in this City, at this day,  
 a much talke about *Antinomians*, and though  
 he hope there be but few that doe justly de-  
 prelate that title, yet (I pray) give me leave to  
 nscie you, that I fear me, I may say unto you  
 ad in this case, as it was once said unto *Peter* in  
 od; other case, *Surely thou art one of them*, Mat. 26.  
 prom thy speech bewrayeth thee. And therefore 37.  
 em tell you truly, I make some question,  
 whe-

whether you have truly beleaved in Christ for all your confidence: and indeed I am rather moved to question it, by calling to mind that, *as I have heard, your conversion is not such as becommeth the Gospel of Christ.*

*Ant.* Why, Sir, do you think it is possible for a man to have such peace and comfort in Christ, as I have had, and I thank, they have still, and not to have truly beleaved in Christ?

*Evan.* Yea indeed, I thinke it is possible for doth not our Saviour tell us, *that hearers whom he resembles to the stony ground, which immediately received the word with joy, but it had no root in themselves, and so indeed were not true beleivers.* And doth not the

*2 Tim. 3. 5.* He give us to understand, *that as there is a form of godliness without the power of godliness, so there is a form of faith without the power of faith.* And therefore he prays that God would grant unto the *Thessalonians*, *that they might be of faith with power.* And as the same

*2 Thes. 1. 11.* gives us to understand, *there is a faith that is not fained, so doubtlesse, there is a faith that is fained:* and surely when our Saviour

*Mar. 4. 26, 27, 28.* The Kingdom of God is like a man should cast seed into the ground, and he sleep and rise night and day, and the seed spring up and grow, he knoweth not how the blade, then the ear, after that the full

the ear ; Hee giveth to understand that  
 the faith is produced by the secret power  
 God by little and little, so that sometimes  
 true beleever himself, neither knowes the  
 when ; nor the manner how it was  
 wrought, so that wee may perceive that  
 the faith is not ordinarily begun, increa-  
 sed, and finished all in a moment, as it seems  
 it was ; but groweth by degrees, ac-  
 cording to that of the Apostle, *Rom. 1. 17.*  
*the righteousness of GOD is revealed from*  
*faith to faith*, that is, from one degree of  
 faith to another, from a weak faith to a  
 strong faith, and from faith beginning, to faith  
 increasing towards perfection, or from  
 faith of adherence, to faith of evidence, but  
 was not yours ; and again, true faith ac-  
 cording to the measure of it, produceth ho-  
 nesty of life ; but it seems yours doth not so,  
 and therefore though you have had, and have  
 much peace and joy, yet that is no in-  
 dubitable sign that your faith is true : for a man  
 may have great raptures, yea he may have  
 great joy, as if he were lift up into the third  
 heaven, and have a great and strong perswa-  
 sion that his state is good, and yet be but an  
 hypocrite for all that ; and therefore I be-  
 seech you in the words of the Apostle, *Ex-*  
*amine your selfe whether you be in faith,*  
*love your own self, know you not your own*  
*self*

*Diodat. on*  
*the Text.*

*Wilson on*  
*the Rom.*  
*p. 17.*

*D. Preston*  
*of faith, p.*  
*86.*

*2 Cor. 13. 4*

*self how that Iesus Christ is in you, can the  
you be a reprobate? And if Christ is in you, can the  
Rom. 8.10 the body is dead, because of sin, but the spirit is alive, because of righteousness.*

*Ant.* But Sir, if my friend *Nomist* is walking wrong in seeking to be justified by the works of the Law, then me thinks I should have gone right in seeking to be justified by faith, and yet you speak as if wee had both wrong.

*Choir. Ser.*  
*P. 65.*

*Evan.* I remember *Luther* saith, that in his time, if they taught in a Sermon, that salvation consisted not in our works, but in the gift of God, some men took occasion thence to be slow to good works, and to live a dishonest life, and if they preached of a godly and honest life, others by and by furiously attempt to build ladders to heaven: And moreover, hee saith that in the year 1525, there were many fantastical spirits, that stirred up the people to sedition, saying, that the promise of the Gospell giveth liberty unto men from all manner of Laws, and that there were others that did attribute the promise of justification to the Law. Now, saith he, both these sorts offend against the Law, the one on the right hand, who would be justified by the Law, and the other on the left hand, who would be clean delivered from the Law.

*Luther on*  
*Gal. p. 170*

you, from the Law: Now I suppose this saying  
*Luthers*, may be fitly applyed to you two;  
 it appears to me, friend *Antinomista*, that  
 you have offended on the left hand, in not  
 walking according to the matter of the  
 Law; and it is evident to me, neighbour *No-*  
 should *ista*, that you have offended on the right  
 hand, in seeking to be justified by your obedi-  
 ence to it.

*Nom.* But Sir, if seeking of justification  
 by the works of the Law, be an error, yet  
 seemeth, that by *Luthers* own confession  
 is but an error on the right hand.

*Evan.* But yet I tell you, it is such an  
 error that by the Apostle *Pauls* owne con-  
 fession, so far forth as any man is guilty of  
 Hee makes his services his Saviours, and  
 seeks the grace of God, and makes the death  
 of Christ of none effect, and perverteth the  
 Lords intention; both in giving the Law,  
 and in giving the Gospell, and keeps him-  
 selfe under the curse of the Law, and maketh  
 himself the son of a bondwoman; a servant,  
 and a slave, and hinders himselfe in the  
 course of well-doing, and in short, he goeth  
 about an impossible thing, and so loseth all  
 his labour.

*Nom.* Why then, Sir, it should seeme  
 that all my seeking to please God, by my  
 good works, all my strict walking, accord-  
 ding

Gal. 5. 4.  
 Gal. 3. 16.  
 Gal. 1. 7.  
 Gal. 3. 10.  
 Gal. 4. 25.  
 Gal. 5. 7.  
 Gal. 2. 11.

ding to the Law, and all my honest  
of life, hath rather done me hurt  
good.

*Evan.* The Apostle saith, that  
**Heb. 11.6.** Faith it is impossible to please God,

*saith Calvin,* Whatsoever a man thinketh  
**Inst. p. 370** purposeth or doth, before he be reconciled  
GOD by faith in Christ, is accursed;  
not onely of no value to righteousness,  
of certaine deserving to damnation;

**On Gal. p. 23.** *saith Luther,* Whosoever goeth about  
to please God with works, going before  
goeth about to please God with sin,  
is nothing else but to heap sin upon  
mock God, and to provoke him to  
say, *saith the same Luther* in another place

**On Gal. p. 25.** If thou beest without Christ, thy wisdom  
is double foolishnesse, thy righteousness  
double sin and iniquity, and therefore thou  
you have walked very strictly according  
to the Law, and led an honest life, yet  
have rested, and put confidence therein,  
so come short of Christ, then hath it  
rather done you hurt then good. For,

*Ball on the* a godly Writer, vertuous life, according  
*Covenant* the light of nature, returneth a man far  
**p. 338.** off from God, if he adde not thereto the  
effectuall working of his spirit. And *saith*  
*ther,* they which have respect onely to  
**Chois. Ser.** honest life, it were better for them to  
**p. 65.**

alterers, and adulteresses, and to wallow in mire: And surely for this cause it is, that Saviour tells the strict Scribes and Pharisees, who sought justification by workes and rejected Christ, that Publicans and Harlots Mat. 21. should enter into the Kingdom of God, before 31.

And for this cause it was that I said, I thought I know, my neighbour *Neophytus* might be in Christ before you.

*Nom.* But how can that be? when as you know, he hath confessed that he is ignorant full of corruption, and comes far short of in gifts and graces.

*Evan.* Because as the Pharisee had more to do before he could come at Christ, then the Publican had; so I conceive, you have more to do then he hath.

*Nom.* Why, Sir, I pray you, what have you to do, or what would you advise me to doe, truly I would be contented to be ruled by you?

*Evan.* Why that which you have to doe before you can come to Christ, is to undoe that ever you have done already, that I say, whereas you have endeavoured to sell towards heaven, by the way of the Covenant of Workes, and so have gone a long way, you must goe quite back againe the way you have gone, before you can take one step in the right way. And where-

as you have attempted to build up the  
of old *Adam*, and that upon your self,  
like a foolish builder, to build a tower  
house upon the sands, you must throw  
and utterly demolish all that building,  
not leave a stone upon a stone, before you  
begin to builde anew, and whereas you  
conceived, that there is some sufficiency  
your selfe to helpe to justifie and save  
self, you must conclude, that in that  
there is not only in you an insufficiency,  
also a non-sufficiency, yea, and that suffi-  
cy that seemed to be in you, to be your  
in plain termes, you must deny your  
our Saviour saith. *Matt. 16. 24.* That  
must utterly renounce all that ever you  
and all that ever you have done: all  
knowledge and gifts, all your hearing,  
ing, praying, fasting, weeping and mourning,  
all your wandring in the way of works,  
strict walking must fall to the ground  
moment; briefly, whatsoever you have  
gaine to you in the case of justification  
must now with the Apostle *Paul*, con-  
for *Christ*, and judge it to be dung, that  
may win *Christ*, and be found in him,  
having your own righteousnesse, which  
the law, but that which is through the  
*Christ*, the righteousnesse which is of  
faith.

Phil. 3. 7;  
8, 9.

*Neo.* O, but Sir; what would you advise me to do?

*Evan.* Why man? what aileth you?

*Neo.* Why Sir, as you have been pleased to heare them two to declare their condition to you, so I beseech you, to give me leave to doe the same, and then you will perceive how it is with me. Sir, not long since, it pleased the Lord to visit me, with a great fit of sicknesse, so that indeed both mine owne judgment, and in the judgement of all that came to visit me, I was like unto death, whereupon I began to consider, whither my soule was to goe, after its parture out of my body, and I thought with my selfe, that there was but two places, heaven and hell, and therefore it must needs goe to one of them; then my wicked and sinfull life, which indeed I had lived, came into my minde, which caused me to conclude, that hell was the place provided for it, which caused me to be very fearfull, and to be very sorry that I had so lived, and I desired of the Lord to let me live a little longer, and I would not fail to reforme my life, and amend my wayes, and the Lord was pleased to grant me my desire; since which time, though indeed it is true, I have not lived so wickedly as formerly I had done, yet alas, I have come far short of that

I

god-

godly and religious life which I see amongst  
men live, and especially my neighbour  
and yet you seeme to conceive, that he is  
in a good condition, and therefore sure  
must needs be in a miserable condition.  
Sir, what doe you thinke will become  
me?

*Evan.* I doe now perceive that it is  
for me to shew, how God in the fulness of  
time, performed that which he purposed  
before all time, and promised in time, con-  
cerning the helping and delivering of  
mankind; and touching this point, the  
Scripture testifieth, that God did in the full  
of time, send forth his Son, made of a woman,  
made under the Law, to redeem them  
were under the Law, &c. That is to say,  
how mankind by nature are under the law  
it is the covenant of works; so was Christ  
mans surety contented to be, so that none  
according to that eternall and mutuall agree-  
ment that was betwixt God the Father and  
him, he put himselfe in the room and  
of all the faithfull, and the Lord hath laid  
him the iniquities of us all.

Then came the Law, as it is the Covenant  
of workes, and said, I finde him a sinner  
such a one as hath taken upon him the  
of all men, therefore let him dye upon  
Crosse, Then said Christ, Sacrifice and

Gal. 4. 4.

Hooker  
Soules just.  
p. 173.

Isa. 53. 6.

Luther on  
Gal. p. 237.

See that thou wouldst not, but a body hast thou pre-  
 our *Red me*, in burnt offerings and sacrifices for  
 he is *thou hast no pleasure*. Then said I, Lo I  
 e sure *me, to do thy will O God*. And so the Law  
 ition: proceeding in full scope against him, set upon  
 ecom: him, and killed him: And by this meanes  
 is the justice of God fully satisfied, his  
 it is *with appeased*, and all true believers acquit-  
 ulness *from all their sins, both past, present, and*  
 purpose *come*, so that the Law as it is the covenant  
 me, *works*, hath not any thing to say to any  
 g of *the believer*: For indeed they are dead to it,  
 pint, *and it is dead to them*.

Heb. 10. 5.  
6, 7.

*the full Nom.* But Sir, How could the sufferings of  
 a *man*, which in respect of time were but  
 them *finite*, make full satisfaction to the justice of  
 o say, *and which is infinite*?

*he last Evan.* Though the sufferings of Christ in  
 s *Christ* of time were but finite, yet in re-  
 at *respect* of the person that suffered, his suffer-  
 uall *ings* came to be of infinite value; for Christ  
 at *he* is God and Man in one Person, and there-  
 and *fore* his sufferings were a sufficient and full  
 with *some* for mans soul, being of more va-  
 e *then* the death and destruction of all  
 Creatures.

*finer Nom.* But Sir, you know that the Cove-  
 the *ment* of works requires mans own obedience  
 upon *punishment*, when he saith, *He that doth*  
 e *and these things shall live in them, and cursed is*

every one that continueth not in all the which are written in the book of the Law to ha do them, how then could beleivers be acc have b red from their sins by the death of Christ? from

*ur sin. Car.*

*Pemb. vind. fid.*

*Evan.* For answer hereunto, I pray consider, that though the covenant of wor alone requires mans own obedience or pun are in ment, yet it no where disalloweth or enuised deth that which is done or suffered by an *Ada* ther in his behalf, neither is it repugnant and w the Justice of God; for so there be a ment e faction performed by man through a whereb cient punishment, for the disobedience and (pin man; the Law is satisfied, and the Justice all in h God permitterh that the offending party of God received into favour, and God acknowle wholoe eth him after such satisfaction made, in Scrip just man, and no transgressor of the Law; who have though the satisfaction be made by a *Son* *ave sinn* yet when it is done, the Principall is by as a in Law acquitted: But yet for the full concluded proof and confirmation of this point, concluded are to consider that as Jesus Christ the is said cond *Adam*, entred into the same coven namely f that the first *Adam* did, so by him was do or theirs whatsoever the first *Adam* had undone ing of Ch the case stands thus, that like as what *sin*, b ever the first *Adam* did or befell him, likewise reckoned as done by all mankind, and your se have befallen them: even so whatsoever a God

Christ did or befall him, is to be reckoned as  
 to have been done by all beleevers, and to  
 have befallen them: so that as sinne cometh  
 from *Adam* alone to all mankind, as hee in  
 whom all have sinned; so from *Jesus Christ*  
 alone cometh righteousnesse, unto all that  
 are in him, as he in whom they all have sa-  
 tisfied the justice of God; for as by being  
 by *Adam* and one with him, all did in him,  
 and with him, transgresse the Command-  
 ment of God, even so in respect of Faith,  
 whereby beleevers are ingrafted into *Christ*  
 and ipiritually made one with him, they did  
 in him, and with him, satisfie the justice  
 of God in his death and sufferings, and  
 whosoever reckons thus, reckons according  
 to Scripture, for in *Rom. 5. 12*, all are said  
 to have sinned in *Adams* sinne, *In whom all*  
*have sinned*, saith the Text, namely in *Adam*  
 as by a in publick person; all mens acts were  
 included in his, because their persons were  
 included in his: so likewise in the same chap.  
 is said, *That death passed upon all men*,  
 namely for this, that *Adams* sin was reckoned  
 for theirs; even so *Rom. 6.* the Apostle, speak-  
 ing of *Christ*, saith, *In that he died, he died un-*  
*to sin, but in that he liveth unto God*: so  
 likewise saith he in the next verse, *Reckon*  
*your selves to be dead unto sin, but alive*  
*unto God through Jesus Christ our Lord.* And

Forbes on  
 just p. 89.

Tho. Good-  
 win *Christ*  
 set forth, p.  
 87. *Rom. 6.*  
 10, 11.

2 Cor. 15.

20.

Smith on  
the Creed.

so as touching the Resurrection of Christ, the Apostle argues, that all beleevers must also shall arise, because *Christ is risen, and is the first fruits of them that sleep.* Christ as the first fruits ariseth, and that in his name and stead of all beleevers, and so they shall rise in him and with him, for Christ did not rise as a private person, but he arose as the publike Head of the Church, so that in his arising all beleevers did virtually arise; And as Christ at his Resurrection was justified and acquitted from all the finnes of all beleevers by God his Father, and having perfectly satisfied for them, even so were they. And thus you see the obedience of Christ being imputed unto beleevers by God, and their righteousness, it doth put them in the same estate and case touching righteousness unto life before God, wherein they should have been, if they had perfectly performed the perfect obedience of the Covenant of Works, *Do this, and thou shalt live.*

*Nom.* But Sir, are all beleevers dead unto the Law, and the Law dead to them, say you?

*Evan.* Beleeve it man, as the Law is dead unto the Covenant of Workes, all true beleevers are dead unto it, and it is dead unto them; for they being incorporated in Christ

Christ  
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Christ

Christ, what the Law or Covenant of workes did to him, it did the same to them; so that when Christ hanged on the Crosse, all beleevers, after a sort, hanged there with him; and therefore the Apostle *Paul* having said, *I through the Law, am dead to the Law*, adds in the next verse, *I am crucified with Christ*, which words the Apostle brings as an argument to prove that he was dead to the Law, for the Law had crucified with him Christ, upon which Text *Luther* saith, I likewise am crucified and dead to the Law, forasmuch as I am crucified and dead with Christ: and Again, I believing in Christ, am also crucified with Christ. In like manner the Apostle saith, to the beleeving *Romans*: *So ye my brethren are dead also to the Law by the body of Christ*. Now by the body of Christ, is meant the passion of Christ upon the Crosse, or which is all one, the suffering of Christ in his humane nature, and therefore certainly we may conclude, with godly *Tindall*, that all such are dead, concerning the Law, as are by faith crucified with Christ.

On Gal. p. 81.

Rom. 7. 4

D. Willet

on the text.

Elton on

the text.

On the Text.

*Nom.* But I pray you, Sir, how doe you prove that the Law is dead to a Beleever?

*Evan.* Why, as I conceive the Apostle affirmeth it, *Rom. 7. 1. 6.*

*Nom.* Surely, Sir, you doe mistake, I remember the words of the first verse, *how that the Law hath dominion over a man as long as he liveth*, and the words of the first verse are; *But now we are delivered from the Law, that being dead wherein we were holden*. &c.

*Evan.* I know right well, that in our Translation the words are so rendered, but the godly and learned Tindall renders it, *Remember ye not bretheren, that the Law hath dominion over a man as long as it endureth*. And Bishop Hall paraphraeth upon it thus, *Know ye not bretheren, that the Mosaical Law fall, hath dominion over a man that is subject to it, so long as the said Law is in force*: likewise, Origen, Ambrose, and Erasmus doe all agree, that by these words while (or it) liveth, we are to understand, as long as the Law remaineth: and Peter Martyr of opinion, that these words, while (or it) liveth, are differently referred, either to the Law, or to the man; for, saith he, the man is said to be dead, Ver. 4. And the Law is said to be dead, Ver. 6. Even so, because the word (He) or (it) mentioned, Ver. 4. do signifie both sexes in the Greek, Chrysostome thinketh that the death both of the Law, and the man is insinuated: And Theophylact, Erasmus, Bucer, and Calvin, doe

Alleged  
by D. Wil-  
let on  
Rom.

See D. Wil-  
let again.

under

ke, understand the sixth Verse, of the Law being  
 se, and as the death of a beleever to the  
 a man, was accomplished by the death of  
 he first, even so also was the Law's death to  
 from them: Even as Mr. Fox, in his Sermon of Fox that  
 holden Christ crucified, testifieth, saying; Here wrote the  
 we we upon one Crosse, two crucifixes, Book of  
 our law the most excellent Potentates that ever Martyrs.  
 ed, bore, the Son of God, and the Law of God,  
 , thus casting together about mans salvation;  
 aw hath cast downe, and both slain upon one  
 doreth Crosse, howbeit, not after a like sort: first  
 it thine Sonne of God was cast down and tooke  
 al Law fall, not for any weaknesse in himselfe,  
 ject was content to take it for our Victory;  
 ce: So this fall the Law of God in casting him  
 rasme downe, was caught in his own trip, and so  
 le (His last nailed hand and foot to the Crosse,  
 long according as we read in Saint Pauls words:  
 Martyr 2. 14. And so Luther speaking to the  
 e (Home point, saith, this was a wonderfull On Gal.  
 e in a combat, where the Law, being a creature, P. 184.  
 e, Theweth such an assault to his Creator, in pra-  
 the Lawing his whole tyranny upon the Sonne of  
 became od: now therefore, because the Law did  
 Ver. 1. horribly and cursedly sin against his God,  
 Chrs is cursed and arraigned, and as a thiefe and  
 of a cursed murderer of the Sonne of God, loseth  
 d Theweth his right, and deserveth to be condem-  
 doct: the Law therefore is bound, dead, and  
 under cru-

pag. 185. crucified to me; it is not onely over  
condemned, and slain unto Christ, but  
to me, beleiving in him, unto whom he  
freely given his victory: now then, altho  
according to the Apostle's intimation,  
7. at the beginning, though the Cove  
of workes, and man by nature, be much  
engagad each to other, so long as they  
live: yet if, when the wife be dead, the  
band be free, then much more when  
dead also.

*Nom.* But, I pray, Sir, what are we  
understand by this double death, or what  
in doth this freedome from the Law  
sist?

*Evan.* Death is nothing else but a  
lution, or untying of a compound, or  
paration betweene matter and forme;  
therefore, when the soule and body of  
is separated, we say he is dead, so that  
this double death, we are to understand  
thing else, but that the bargain, or Cove  
which was made between God and man  
first, is dissolved, or untied, or that the  
ter and forme of the Covenant of work  
separated to a Beleever; so that the Law  
the ten Commandements, doth neither  
mise eternall life, nor threaten eternall de  
to a believer, upon condition of his ob  
eance, or disobedience to it: neither doth, Go

believer, as he is a believer, either hope for  
 eternall life, or fear eternall death, upon any  
 terms; no, *We may assure our selves*, Rom. 3. 19.  
*whatsoever the Law saith on any such*  
*things, it saith to them who are under the* Rom. 6. 14.  
*Covenant: But believers are not under the Law,*  
*under Grace: and so have escaped eter-*  
*nal death, and obtained eternall life, only by* Acts 13. 39  
*faith in Jesus Christ; For by him all that*  
*believe are justified from all things from*  
*which they could not be justified by the Law of* John 3. 16.  
*Moses. For God so loved the world, that hee*  
*sent his only begotten Son, that whosoever be-*  
*lieveth in him should not perish, but have e-*  
*ternall life. And this is that Covenant of*  
*Grace, which as I told you was made with*  
*the Fathers by way of promise, and so but*  
*temporarily, but now the fullnesse of time be-*  
*ing come, it was more fully opened and pro-*  
*mulgated.*

*Ant.* Well Sir, you have made it evident  
 and plain, that Christ hath delivered all be-  
 lievers from the Law, as it is the Covenant of  
 works, and that therefore they have nothing  
 all to doe with it.

*Evan.* No indeed, none of Christs are  
 have any thing to do with the Covenant  
 works, but Christ onely; for although in  
 the making of the Covenant of workes, at  
 first, God was one party, and man another,  
 yet

yet in making it the second time, God on both sides; God simply considering his essence, was the party opposite to man by and God the second Person, having taken upon him to be incarnate, and to work redemption, was on mans side, and may dearely part with man, that he may reconcile man to God by bearing mans sins, and satisfying Gods Justice for them, and Christ paid, the

Mat. 3. 17. God till he said, *He had enough, he was fully satisfied, fully contented. This is my beloved Son, in whom I am well pleased, yea the Father was well pleased, and fully satisfied from all eternity by vertue of that Covenant that was made betwixt them; and therefore on all Christs people were given to him their election; Thine they were, saith Christ, and thou gavest them me, John 17. 6. And to gain, saith he, The Father loveth the Son, he hath given all things into his hands, Joh. 8.*

Ephes. 1. 4. That is, he hath intrusted him with the government, and actuall administration of power in the Church, which originally belonged unto himself, and hence it is, that Christ also saith, *The Father judgeth none, but hath committed all judgement to his Son, Joh. 5. 22.* So that all the covenant that believers are to have regard unto for life and salvation, is the free and gracious covenant that is betwixt Christ, or God in Christ

Reynolds on Psalm 110. p. 7.

God them, and in this Covenant there is not any  
 condition or law to be performed on mans  
 part by himself; no, there is no more for  
 him to doe, but onely to know and beleieve  
 that Christ hath done all for him; wherefore  
 my dear neighbour *Neophytus*; to turn my  
 speech particularly to you; because I see you  
 in heaviness, I beseech you be perswa-  
 ded, that here you are to work nothing,  
 here you are to doe nothing, here you  
 are to render nothing unto God, but onely  
 receive the treasure, which is J E S U S  
 CHRIST, and apprehend him in your heart  
 by faith, although you be never so great a  
 sinner, and so shall you obtain forgiveness of  
 sins, righteousness, and eternall happinesse,  
 as an agent, but as a patient; not by do-  
 ing, but by receiving, nothing here cometh  
 of us, but faith only, apprehending Christ  
 by the promise; this then is perfect righte-  
 ousnesse, to hear nothing, to know nothing  
 of the Law of workes, but  
 onely to know and believe that Jesus Christ  
 is now gone to the Father, and sitteth at his  
 right hand, not as a Judge, But *is made unto*  
 us of God, wisdom, righteousness, sanctifica-  
 tion and redemption, wherefore as *Paul* and  
 he said to the Jaylor, so say I unto you,  
 believe on the Lord Jesus Christ, and thou  
 shalt be saved. That is, be verily perswaded  
 in

Luther on  
 Gal. p. 69.  
 194.

2 Cor. 5. 21  
 Act. 16. 31.

Definition  
of Faith.

in your heart, that Christ Jesus is yours, through  
that you shall have life and salvation by him, a Tri  
that whatsoever Christ did for the redemption, ...  
of mankind, he did it for you.

*Neo.* But Sir, hath such a one as I, any way  
want to beleieve in Christ?

*Culverwell*  
of faith, §  
p. 15.

*Evan.* I beseech you consider, that God the Father,  
as he is in the Son, Jesus Christ, in a  
moved with nothing but with his free love, to  
to mankind lost, hath made a deed of grace

*Joh. 3. 16.*

and grant unto them all, That whosoever believeth in  
them all shall believe in this his Son, and shall not  
not perish, but have eternall life, and he that believeth  
it was, that Jesus Christ himself said unto his  
Disciples, *Matth. 16. 17.* Go and preach the  
Gospel to every creature under Heaven.

*D. Preſton*  
of Faith,  
p. 8.

that is, go and tell every man, without re-  
ception, that here is good news for him, that  
Christ is dead for him, and if he will believe

In a little  
Book cal-  
led, The  
benefit of  
Christs  
death.

him and accept of his Righteousness, he shall  
have him. Therefore saith a Godly Man, who is no  
ter, for as much as the holy Scriptures speaketh  
speaketh to all in generall, none of us ought to  
to distrust himself, but believe that it is done  
belong particularly to himself. And to the King  
end that this point wherein lieth and consisteth  
fisteth the whole mystery of our Faith, may be  
Faith, may be understood the better, let us  
put the case, that some good and holy Man  
should cause a Proclamation to be made

throu

through his whole Kingdome by the sound  
by his Trumpet, that all Rebels and banished  
demon, shall safely return home to their hou-  
because that at the suit and desert of  
any one deare friend of theirs, it hath pleased  
the King to pardon them; certainly none of  
that these Rebels ought to doubt but that he shall  
us Christ in true pardon for his rebellion, and so  
free to return home, and live under the shadow of  
the gracious King: even so our good King,  
sovereign Lord of Heaven and Earth, hath for the  
on, obedience and desert of our good brother  
and Jesus Christ, pardoned us all our sinnes, and  
unto us a Proclamation throughout the whole  
preach the world, that every one of us may safely  
Heaven to God in Jesus Christ, where-  
thou art, *I beseech you, make no doubt of it, but*  
for him who near with a true heart, in full assurance of

Heb. 10.

22.

he *Neo.* O! but Sir, in this similitude the  
dly World is not alike, for when an earthly King  
Scripture doth forth such a Proclamation, it may  
thus our thought, that he doth indeed intend to  
at it doth pardon all, but it cannot be thought that  
and to the King of heaven doth so: for doth not the  
and Scripture say, that *Some men are ordained*  
our before to condemnation? and doth not Christ  
er, let me say, that *many are called but few are*  
oly King, and therefore it may be I am one of  
be many that are ordained to condemnation,  
through

Jude v. 4.

Mar. 22.

14.

and

and therefore, though I be called, I shall not  
be chosen, and so shall not saved.

*Evan.* I beseech you to consider; that though some men be ordained to condemnation, yet so long as the Lord hath concealed their names and not set a marke of probation upon any man in particular, he offers the pardon generally to all, without having any respect either to election, or probation, surely it is great folly in any man to say, it may be I am not elected, and therefore shall not have benefit by it, and therefore I will not accept of it, nor come in, though it should rather move every man to give diligence to make his calling and election sure by beleeving it, for fear we come short of it according to that of the Apostle *Let us therefore feare, lest a promise being left us of bringing into his rest, any of us should seem to come short of it.* Wherefore I beseech you, say, and not you say, It may be I am not elected, therefore I will not beleeve in Christ, but rather say, I doe beleeve in Christ, and therefore, I am sure I am elected, and check your own heart, for meddling with Gods secrets and prying into his hidden counsell, and no more beyond your bounds, as you have done in this point, for election and probation is a secret, and the Scripture tells us *That secret things belong unto God, but*

2 Pet. 1.  
10.

Heb. 4. 1.

Poor  
doubting  
Christian,  
p. 69.

Deut. 29.  
29.

all things that are revealed belong unto us: Now  
 this is Gods revealed will, for indeed it is  
 that expresse command, *That you should be-* 1 Joh. 3.  
*conferre on the name of his Son, and it is his pro-* 23.  
*nathesse, that if you believe you shall not perish,*  
*yea, you shall have everlasting life:* Wherefore you ha-  
 ve so good a warrant as Gods com-  
 mand, and so good an encouragement as  
 his promise, do your duty, and by the do-  
 ing thereof you may put it out of question,  
 and be sure that you are also one of Gods E-  
 lect. Say then, I beseech you, with a firm  
 faith, the righteousness of Jesus Christ be-  
 longeth to all that believe; but I believe,  
 therefore it belongs to me, yea, and  
 with Paul; *I live by the faith of the Son*  
*of the God, who loved me, and gave himself for* Gal. 2. 20  
*me.* He saw in me (saith Luther on the  
 text) nothing but wickednesse, going  
 away, and flying from him, yet this good  
 God had mercy on me, and of his meer  
 grace he loved me, yea, so loved me,  
 and that he gave himself for me (who is  
 my neck) even I wretched and damnable  
 sinner was so dearly beloved of the Sonne  
 of God, that he gave himself for me; O  
 you hear this word [*me*] in your heart, and apply  
 it to your own self, not doubting but that you  
 are one of those to whom this *me* belong-  
 eth.

*Neo.* But may such a vile and filthy wretch as I am, be perswaded that God commands me to believe, and that he hath made a Promise to me?

*Evan.* Why doe you make a Question where there is none to be made? Go, tell Christ, and preach the Gospel to every creature under heaven, that is, Go tell every man without exception, whatsoever his sinnes be, whatsoever his rebellions be, go and tell him the'e glad tidings, that if he will come in, I will accept of him, his sinnes shall be forgiven him, and he shall be saved: I will come in, and take me, and receive me. I will be his loving husband, and he shall be mine own dear Spouse: Let me therefore say unto you in the words of the apostle, *Now then, I as an Ambassador for Christ, as though God did beseech you by me, I pray you in Christs stead, be ye reconciled unto God, for he hath made him to be sin for you, who knew no sin, that you might be made the righteousness of God in him.*

*Neo.* But do you say, Sir, that if I believe I shall be espoused unto Christ?

*Evan.* Yea, indeed shall you, for he coupleth the soul with Christ, even as the Spouse with her Husband, by which means Christ and the soul are made one: for as in corporall marriage, man and wife

*D. Preston*  
of love,  
p. 146.

2 Cor. 5.  
20, 21.

*Rouse may-*  
stical mar-  
riage, p. 10.

made one flesh, even so in this *spiritu-  
al marriage*, Christ and his Spouse <sup>see Luther</sup>  
made one spirit, and this marriage of all <sup>Christian</sup>  
others is most perfect and absolutely ac- <sup>liber. p. 21.</sup>  
complished between them: for the marri-  
age between man and wife, is but a slender  
figure of this union; wherefore, I beseech  
you to believe it, and then you shall be  
able to enjoy it.

Neo. But Sir, if David said, *Seemeth it to* <sup>1 Sam. 18,</sup>  
<sup>25.</sup> *a light thing to be an earthly Kings son in*  
*seeing that I am a poor man and lightly e-*  
*stimated?* then surely I have much more cause  
to say, *Seemeth it to you a leight thing to*  
*be a heavenly Kings daughter in law, see-*  
*ing that I am such a poor sinfull wretch?*  
Surely, Sir, I cannot be perswaded to be-  
lieve it.

Evan. Alas man, how much are you mi-  
staken, for you look upon God and upon  
your self, with the eye of reason, and so as  
standing in relation to each other, accord-  
ing to the tenour of the *Covenant of Works*,  
whereas you being now in the case of *ju-*  
*stification and reconciliation*, you are to look  
upon God and upon your self, with  
the eye of faith, and so standing in relation  
to each other, according to the tenour of  
the *Covenant of Grace*: for, saith the Apo- <sup>2 Cor. 5. 19</sup>  
stle, *God was in Christ, reconciling the World*

*Neo.* himself not imputing their sins unto the  
 he had said, Because as God stands  
 relation to man, according to the  
 of the Covenant of works, and so our  
 Christ, he could not without prejudi-  
 to his Justice be reconciled unto  
 nor have any thing to do with them,  
 therwise then in wrath and indignation  
 therefore to the intent, that Justice  
 Mercy might meet together, and Right  
 outnesse, and Peace might imbrace  
 other, and so God stand in relation  
 man, according to the tenour of the  
 venant of Grace, he put himself into  
 Son Jesus Christ, and shrowded him-  
 there, that so he might speake Peace to  
 people. Sweetly saith *Luther*, Because  
 nature of God was otherwise higher  
 that we are able to attain unto it; there-  
 fore hath he humbled himself for us,  
 taken our nature upon him, and so  
 himself into Christ, here he looketh for  
 here he will receive us, and he that seeketh  
 him here shall find him: *This*, saith  
 the Father, *is my well beloved Son, in whom*  
*am well pleased*, Mat. 3. 17. Whereupon  
 same *Luther* says in another place, we  
 not think and perswade our selves, that  
 this voice came from Heaven for Christ  
 own sake, but for our sakes, even as Christ  
 himself

*chos. ser. p.*  
 299.

*chos. ser. p.*  
 33, 33.

himself saith, *John 12. 30. This voyce came not because of me but for your sakes*, the truth is, Christ had no need that it should be said unto him, This is my well-beloved Son; he knew that from all eternity, and that he should still so remain, though these words had not been spoken from Heaven; therefore by these words, God the Father in Christ his Sonne, cheereth the hearts of poor sinners, and greatly delighteth them with singular comfort and heavenly sweetnesse, assuring them, that whoever is married unto *Christ*, and so in him by faith, he is as acceptable to God the Father, as Christ himself; according to that of the Apostle, *He hath made us acceptable in his beloved*: wherefore if you would be acceptable to God, and be made his dear child, then by faith cleave unto his beloved Son Christ, and hang about his neck, and creep into his bosome; and so shall the love and favour of God be as deeply insinuated into you, as it is into Christ himself; and so shall God the Father, together with his beloved Son, wholly possess you, and be possessed of you, and so God and Christ, and you shall become one intire thing, according to Christs prayer, *That they may be one in us, as thou and I are one*, and by this meanes may you have sufficient ground,

Eph. 1. 6.

Joh. 17. 22.

*Zuther on Gal, p. 17.* and warrant to say (in the matter of reconciliation with God at any time, whensoever you are disputing with your self, how God is to be found that justifieth and saveth sinners) I know no other God, neither will I know any other God besides this God that came down from heaven, and cloathed himself with my flesh, unto whom all power is given, both in heaven and in earth, who is my Judge, *For the Father judgeth no man, but hath committed all judgment to the Son;*

*John 5.22.* that Christ may doe with me whatsoever him liketh, and determine of me according to his own mind, and I am sure he hath said, *He came not to judge the world, but to save the world,* and therefore I doe believe that he will save me.

*Ioh. 12.17.* *Neo.* Indeed, Sir, if I were so holy and righteous as some men are, and had such power over my sinnes and corrupcions as some men have, then I could easily believe it; but (alas) I am so sinfull and so unworthy a wretch, that I dare not presume to believe that Christ will accept of me so as to justifie and save me.

*Evan.* Alas man, in thus saying you seem to contradict and gainsay, both the Apostle *Paul*, and our Lord *Iesus Christ* himself, and that against your owne soul: whereas the Apostle *Paul* saith, *That Christ*

Jesus came into the world to save sinners, and  
 both justify the ungodly, why, you seem  
 to hold, and do in effect say, that Christ Jesus  
 came into the world to save the righteous,  
 and to justify the godly. And whereas  
 our Saviour saith, *the whole need not the Phy-  
 sician, but the sick; and that he came not to call the  
 righteous, but sinners to repentance:* Why, you  
 seem to hold, and do in effect say, that the  
 sick need not the Physician, but, the whole,  
 and that he came not to call sinners, but  
 the righteous to repentance. And indeed,  
 in so saying, you seem to conceive, that  
 Christ's Spouse must be purified, washed, and  
 cleansed from all her filthiness, and adorned  
 with a rich Robe of Righteousness, before  
 he will accept of her, whereas he himself  
 saith unto her; *As for thy Nativity, in the day  
 that thou wast born thy navel was not cut, neither  
 wast thou washed with water to supple thee, thou  
 wast not swaddled at all, nor salted at all, no eye pi-  
 nched thee to do any of these things unto thee, but  
 when I passed by thee, and looked upon thee, behold  
 thy time was a time of love: And I spread my  
 skirt over thee, and covered thy nakedness, yea  
 and I swore unto thee, and entered into Covenant  
 with thee, and thou becamest mine: And I will  
 marry thee unto me for ever, yea I will marry thee  
 unto me in righteousness, and in judgement, and  
 in mercy and compassion.*

1 Tim. 1.

15.

Rom. 45.

Mat. 9. 12.

Eze. 16. 4.

Verse 5.

Verse 8.

Hol. 2. 19.

Wherefore, I beseech you, revoke  
 your erroneous opinion, and contradict  
 the word of *truth* no longer, but conclude  
 for a certainty, that it is not the righte-  
 ous and godly man, but the sinfull and un-  
 godly man, that Christ came to call, just-  
 ifie and save: so that if you were a righte-  
 ous and godly man you were neither cap-  
 able of calling, justifying, or saving  
*Christ*; but being a sinfull and ungodly man  
 I will be bold to say unto you, as the peo-  
 ple said unto blind *Bartime*, *be of good*  
*fort, arise he calleth thee and will justify*  
*thee*: go then unto him, I beseech you  
 and if he come and meet you (as his man-  
 ner is) then do not you unadvisedly  
 with *Peter*, *Depart from me; for I am a sin-  
 full Man, O Lord.* But say in plain tearmes,  
 come unto me; for I am a sinfull man,  
 Lord! yea, go on further, and say as *Luke*  
 bids you; *Most gracious Jesus, and sweet Christ*  
*I am a miserable poor sinner, and therefore*  
*judge my selfe unworthy of thy grace; but yet*  
*having learned from thy word, that thy salvation*  
*belongeth to such a one, therefore do I come*  
*thee to claim that right, which through thy gra-*  
*cious promise belongeth unto me:* Assure you  
 self man, that *Jesus Christ* requires  
 portion with his Spouse; no verily,  
 requires nothing with her but meer

Mar. 10.  
49.

Luk. 5.8.

chois. ser.  
p. 87.

erty, the rich he sends empty away; but the  
 poor are by him enriched: And indeed, *Luk. 1. 57.*  
 which *Luther*, The more miserable, sinfull *chois. ser.*  
 and distressed a man doth feel himselfe, *p. 85.*  
 and und judge himself to be, the more willing  
 all, just Christ to receive him, and relieve him;  
 right that, saith he, in judging thy selfe un-  
 worthy, thou doest thereby become truly  
 worthy, and so indeed hast gotten a great-  
 ly man occasion of coming to him: wherefore  
 he pre in the words of the Apostle, *I do exhort*  
*god com beseech you, to come boldly unto the throne of* *Heb. 4. 6.*  
*and save, that you may obtain mercy and find grace*  
*ch you help in time of need.*

his man *Neo.* But truly, Sir, my heart doth as it  
 tremble within me, to think of coming  
 a sin Christ after such a bold manner; and sure-  
 ly, Sir, if I should so come unto him, it  
 man, could argue much pride and presumption in  
 s *Luther*.

et Christ *Evan.* Indeed, if you should be incoura-  
 red to come unto Christ, and to speak thus  
 but yet to him, because of any godlinesse, righte-  
 salvat inesse, or worthinesse that you doe con-  
 come un ve to be in you; that I confesse were  
 thy groud presumption in you; but to come  
 are you Christ by believing that he will accept  
 nires you, justifie and save you freely by his  
 rily, he, according to his gracious promise,  
 eer pos is neither pride nor presumption:  
 yet for

Poor  
doubting  
Christian,  
p. 18.

for *Christ* having tendered and offered you freely, believe it man, it is *true humilitie* heart to take what *Christ* offereth you.

*Nom.* But by your favour, Sir, I pray give me leave to speak a word by the way, I know my neighbour *Neophytus* it may be better then you do, yet I do not intend to charge him with any sin otherwise then by way of supposition (as thus) : suppose he hath been guilty of the committing of gross and grievous sins, will *Christ* accept of him, and justify and save him for all that ?

1 Tim. i.  
13.

*Evan.* Yea indeed, for there is no more limitation of Gods grace in *Jesus Christ*, except sin against the *holy Ghost* ; *Christ* stands at the door and knocks, Rev. 3. 20. And if any man, like *Manasses*, or any persecuting and blaspheming *Saul*, or any adulterous *Mary Magdalen* will open unto him, he will come in and bring comfort with him, and will dwell with him. *Seek from one end of the heavens to the other*, saith Evangelical Hooker : turn the Bible over, and see if the words of *Christ* be not true, *Him that cometh unto me, I will receive him*, Joh. 6. 37.

Poor doub.  
p. 132.

*Nom.* Why then, Sir, it seems you hold that the vilest sinner in the world ought not to be discouraged from coming unto *Christ* and believing in him, by reason of his sins.

*Evan.* Surely, if *Christ* came into the world, he

erred in seeking, and call, and save sinners, and to justify the ungodly, as you have heard; and the more sinful, miserable, and distressed a man doth judge himself to be, the more willing *Christ* is to receive him and relieve him; then I see no reason why the vilest sinner should be discouraged from believing on the name of *Jesus Christ* by reason of his sins; nay, let me say more, the greater a mans sins are, either in number or nature, the more haste he should make to come unto *Christ*, and to say with *David*, *thy Name sake, O Lord, pardon mine iniquity, for it is great.* Psal. 25. 11.

Ans. Surely, Sir, if my friend *Neophytus* rightly consider these things, and were fully persuaded of the truth of them, he should not be so backward in coming to *Christ* by believing on his name as he is, for if the greatnesse of his sins should be so farre from hindring his coming to *Christ*, that they should further hinder him, then I know not what should hinder him.

Evans. You speak very truly indeed, and therefore, I beseech you, neighbour *Neophytus*, consider seriously of it, and neither let your own accusing conscience, nor Satan the accuser of the brethren, hinder you any longer from *Christ*; for what though they should

should accuse you of pride, infidelity, venousness, lust, anger, envy, and hypocrisie, what though they should *accuse* you of whoredome, theft, drunkenness, and the like; yet do what they can, they make *no worse* a man of you then a sinner, or the chief of sinners, or an ungodly son, and so consequently such a *one* as came to *justifie* and *save*: so that in very if you do rightly consider of it, they hurt you more good then hurt by their accusations: And therefore I beseech you, in such cases or conflicts, take the counsel of *Luther*, who saith, When thy conscience is thoroughly afraid with the remembrance of thy sins past, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods, and seas of sins to terrifie thee, and to drive thee from *Christ*; then arme thy self with sentences as these: *Christ* the Son of God was given, not for the holy, righteous, and worthy, & such as were his friends, but for the wicked sinners, for the unworthy, for his enemies; wherefore if the devil say thou art a sinner, & therefore must be damned, then answer thou and say, Because thou say'st I am a sinner, therefore will I be righteous, and saved; and if he reply, sinners must be damned, then answer

On Gal, p.  
20, 21.

and say, no; for I fly to Christ, who hath  
 given himself for my sins, and therefore Sa-  
 tisfaction, in that thou sayest I am a sinner, thou  
 dost not give me armor and weapons against thy  
 sin, that with thine own sword I may cut  
 through thy throat, and tread thee under my feet.  
 And thus you see it is the counsell of Lu-  
 ther, that your sins should rather drive you  
 to Christ, then keep you from him.

*Nom.* But Sir, suppose he hath not as  
 truly repented for his many and great  
 sins, hath he any warrant to come unto  
 Christ by believing, till he hath done so?

*Evan.* I tell you truly that whatsoever  
 man is, or whatsoever he hath done, or  
 how much he hath done, he hath warrant enough to  
 come unto Christ by believing, if he can;  
 for Christ makes a general Proclamation,  
 saying, *Ho, every one that thirsteth come ye to*  
*draw waters, and he that hath no money come buy*  
*wine and milk without money, and without price.*

This you see is the  
 condition, *buy wine and milk* (that is, grace  
 and salvation) *without money*, that is with-  
 out any sufficiency of your own, only en-  
 deavour your ear and hear, and your souls  
 shall live; yea, live by hearing that Christ  
 will make an everlasting Covenant with  
 you, even the sure mercies of David.

*Nom.* But yet Sir, you see that Christ re-  
 quires

*Isa. 55. 1.*

*Hooker,*  
*Poor*  
*doubting*  
*Christian,*  
*P. 151.*  
*Cornewell*  
*on Gosp.*  
*repe. p. 21.*

quires a thirsting before a man come to God him, the which I conceive cannot be without true repentance.

*Evan.* In the last Chapter of the Revelation, v. 17. Christ makes the same general Proclamation, saying *Let him that is athirst come*; and, as if the holy Ghost had so long since answered the same objection, *Thine is*, it followeth in the next word, *And whosoever will, let him take of the water of life freely even without thirsting if he will for him that cometh unto me I will in no wise cast out*, Io. 6. 37. But because it seems I conceive he ought to repent before he can believe; I pray tell me what you do conceive repentance to be, or wherein doth it consist?

*Nom.* Why I do conceive that repentance consists in a mans humbling of himself before God, and sorrowing and grieving for offending him by his sins, and in turning away from them all, to the Lord.

*Evan.* And would you have a man to believe all this truly before he come to Christ without believing?

*Nom.* Yea indeed, I think it is so, for he should meet he should.

*Evan.* Why then I tell you truly, I would have him to do that which is most possible; for first of all, *godly humilitie*, *true penitentiaries*, proceeds from the heart and

God their good Father, and so from the  
 of that sin which hath displeased him,  
 and this cannot be without faith.

Secondly, sorrow and grief for displeasing  
 God by sin, necessarily argue the love of God, *ibid.* p. 8. 9.  
 it is impossible we should ever love God,  
 by faith we know our selves loved of

Thirdly, no man can turn to God, except  
 be first turned of God, and after he is tur-  
 ned he repents; so *Ephraim* saith *After I was*  
*converted, I repented, Jer. 31. 19.* The truth is,  
 repentant sinner first believes that God  
 will do that which he promiseth, namely  
 pardon his sin, and take away his iniquity,  
 when he resteth in the hope of it; and from  
 and for it he leaves sinne, and will for-  
 ge his old course, because it is displeasing  
 God, and will doe that which is pleasing  
 acceptable to him; so that at first of all  
 Gods favour is apprehended, and remission of  
 is believed, then upon that cometh alterati-  
 on of life and conversation.

Stock of  
 repent.  
 p. 20.

*Nom.* But Sir, as I conceive the Scripture  
 holds forth, that the Lord hath appointed re-  
 pentance to go before faith: for is it not said,  
*Mark 1. 15.* Repent and believe the Gos-

*ibid.* p. 21.

*Evan.* To the intent that you may have a  
 and satisfactory answer, to this your  
 objection

objection, I would pray you to consider things.

First, that the word repent, in the original signifies a change of our minds from ill waies to the right, and of our hearts from evil to good; as that son in the Gospel, he would not go work in his fathers vineyard yet afterwards saith the Text, *he repented and went*, that is, he changed his mind and went.

Lastanno,  
on Mat. 3.  
2.

Mat. 21.  
29.

Secondly, That in those daies when the *Baptist*, and our Saviour preached, the hearers were most of them erroneous in their mindes and judgements, for they be leavened with the doctrine of the *Pharisees* and *Sadducees*; of the which our Saviour said to his disciples to take heed and beware; The most of them were of opinion, that the *Messiah* whom they looked for, should be a great and mighty *Monarch*, who should deliver them from their temporall bondage as I shewed before, and many of them were of the opinion of the *Pharisees*; who held that as an outward conformity to the letter of the law was sufficient to gain favour and estimation from men, so was it sufficient for their justification and acceptance before God, and so consequently to bring them to heaven and eternall happinesse; therefore for these ends they were very

Mar. 16.6.  
12.

Mat. 23.  
14.

gent in fasting and prayer, and were very  
carefull to pay tithes of *Mint*, and *An-* Luk. 18.  
*ise*, and *Cummin*, and yet did omit the 12.  
weightier matters of the law, as judge- Mat. 23.  
ment, mercy, faith, and the love of God: 23.  
and so, as our Saviour told them, *They made* Luk. 11.  
*an the out-side of the cup and of the platter,* 42.  
*within they were full of extortion & excess.* Mat. 23.  
And divers of them were of the opinion 25.  
the *Sadduces*, who held that there was A. 23. 8.  
no *Resurrection*, neither Angel nor spirit,  
and so had all their hopes and comfort in  
things of this life, not believing any other.  
Now our Saviour preaching to these peo-  
ple said, *the time is fulfilled, and the Kingdom*  
*of God is at hand, repent ye, and believe the*  
 *Gospel*; as if he had said, The time set by the  
prophets for the manifestation of the *Messiah*  
is fully come, and his kingdom which is a  
spirituall and heavenly Kingdom, is at hand,  
therefore change your mindes from false waies  
right, and your hearts from evil to good,  
and do not any longer imagine that the  
*Messiah* you look for, shall be one that shall  
conquer and deliver you from your temporall  
enemies, but from your spirituall, that is,  
from your sins, and from the wrath of God,  
and from eternall damnation; and therefore  
lay your confidence no longer in your own  
strength, though you walke never so  
L exactly

exactly according to the letter of the Law, but believe the glad tidings that are now brought unto you, to wit, that the *Messiah* shall save you from sinne, from death, the Devil, and hell, and bring you to eternall life and glory: neither let any of you any longer imagine that there shall be no resurrection of the dead, and so lay your hopes onely in this life; but believe these glad tidings that are now brought unto you concerning the *Messiah*, and he shall raise you up at the last day, and give you an eternall life. Now with submission to better judgements, I do conceive that there be in the book of God any repentance exhorted unto, before faith in Christ, or if any repentance go either in order of nature or time, before faith in Christ, only such a like repentance as this.

*Nom.* But Sir, do you think that there is such a like repentance that goes before faith in Christ in men now a daies?

*Evan.* Yea indeed I think there is, for example, when a prophane sensual man who lives as though, with the *Sadducees*, did not believe any resurrection of the dead, neither hell nor heaven, is convinced in his conscience that if he go on in his wickedness, his end shall be damnation; and

times such a man doth thereupon change  
his mind, and of a profane man becomes a  
strict *Pharisee*. or as some call them a legall  
professor: but being convinced that all his  
own righteousness will avail him nothing  
in the case of Justification, and that it is  
only the righteousness of *Jesus Christ* that  
is available in that case, then he changeth  
his mind, and with the Apostle, *desires to be*  
*bronght in Christ, not having his own righteousness*  
*which is of the Law, but that which is through* Phil. 3. 9.  
*faith of Christ, even the righteousness which*  
*is of God through faith*; now I conceive that  
the man that doth thus, he changeth his  
repentance from false wayes to the right way,  
and his heart from evill to good, and so  
consequently doth truly repent.

*Christ, in Rom.* But, Sir, do not you hold that al-  
though repentance according to my defi-  
nition, goes not before faith in Christ, yet  
it follows after?

*Evan.* Yea indeed, I hold that although  
repentance goes not before as an *antecedent of Faith*,  
yet it follows as a *consequent*; for when a  
man believes the love of God to him in  
*Christ*, then he loves God because he loved him  
first, and that love constrains him to hum-  
ble himself at the *Lords foot-stool*, and to ac-  
knowledge himself to be *lesse then the least of*  
*his mercies*, yea and then will he *resem-*

Ezek. 36. 31. *ber his own evil waies and his doings that  
not good, and will loath himself in his own  
for his iniquities, and for his abominations;  
and then will he also cleanse himself from  
1 Cor. 7. 1. filthiness of flesh and spirit, perfecting holym  
in the fear of God, having respect unto all G  
Psa. 119. 6. commandments.*

*Nom.* Well, Sir, I am answered.

*Neo.* And truly, Sir, you have so de  
red, and set forth Christs disposition  
wards poor sinners, and so answered  
my doubts and objections, that I am  
verily perswaded that Christ is willing  
entertain me, and surely I am willing  
come unto him, and receive him, but  
I want power.

*Eva.* But tell me truly, are you resol  
to put forth all your power to belie  
and so to take Christ?

*Neo.* Truly, Sir, me thinks, my resolut  
is much like the resolution of the  
Lepers, which sate at the gate of Samaria  
they said, if we enter into the city, the fami  
in the city, and we shall die there; and if we  
here we die also: now therefore let us fall into  
hands of the Assyrians, if they save us, we  
live, and if they kill us we shall but die: Ever  
say I in mine heart, if I goe back to  
Covenant of works to seek justification  
thereby, I shall die there; and if I live

and seek it no way, I shall die also: now therefore, though I be somewhat fearfull, yet am I resolved to go unto Christ, and if I perish, I perish.

*Evan.* Why now I tell you the match is made, Christ is yours, and you are his, this day is *salvation come to your house* (your soul I mean): for what though you have not that power to come so fast to Christ, and to lay such firm hold on him as you desire; yet coming with such a resolution to take Christ, as you do, you need not care for power to do it, in as much as Christ will enable you to do it; for is it not said, *Io, 1.*

*2. But as many as received him, to them he gave power to become the sons of God, even to them that believe on his Name?* O therefore I beseech you, stand no longer disputing, but

be peremptory & resolute in your faith, and in casting your self upon God in Christ for mercy, and let the issue be what it will: yet

let me tell you to your comfort, that such resolution shall never go to hell: nay, I will say more, if any soul have room in heaven, such a soul shall; for God cannot find in his heart to damn such a one; I might then with as much true confidence say unto you, as faithfull *Iohn Careless* said to godly *Iohn Bradford*, Harken, O heavens, and thou O

earth, give ear, and bear me witnessse at

*Goodm.*  
child of  
light, page  
196, 199.

In a letter  
to him.

the great day that I do here faithfully and truly the *Lords* message unto his dear servant, and singularly beloved *John Bradford* saying *John Bradford*, thou man so special beloved of *God*, I do pronounce and testify unto thee in the Word and Name of the Lord *Jehovah*, that all thy sins whatsoever they be, though never so many, grievous or great, be fully and freely pardoned, sealed and forgiven thee, by the mercy of *God* in *Jesus Christ*, thy only Lord and *Saviour*, in whom thou doest undoubtedly believe: as truly as the *Lord* liveth, he will not have thee die the death, but hath wholly purposed, determined and decreed, that thou shalt live with him for ever.

*Ne.* O Sir, if I have as good warrant to apply this saying to my self, as sweet *M. Bradford* had to himself, then am I a happy man.

*Eva.* I tell you from *Christ*, and under the hand of the Spirit, that your person is accepted, your sins are done away, and you shall be saved: and if an angel from heaven should tell you otherwise, let him be accused: there ore you may (without doubting) conclude that you are a happy man: For *means of this your matching with Christ you become one with him, & one in him, you dwell in him & he in you, he is your welbeloved, and you are his: so that the marriage-union between*

*Hooker,*  
*Poor*  
*doubting*  
*Christian,*  
*p. 51.*  
*1 Joh. 4. 13*

*Cant. 2. 16*

Christ and you, is more then a bare notion  
 or apprehension of your minde, for it is a  
 speciall, spiritual and real union; it is a u- *Hooker*  
 Speciall union betwixt the nature of *Christ*, *God* and Souls uni-  
 man, and you; it is a knitting and closing, *on p. 6. 7.*  
 or only of your apprehension with a *Sa-* *9. 10.*  
*viour*, but also of your soul with a *Saviour*: *Tyndall*  
 whence it must needs follow, that you can *par. wic.*  
 not be damned, except *Christ* be damned *man, p. 75*  
 with you, niether can *Christ* be saved, ex-  
 cept you be saved with him. And as by  
 means of corporall marriage all things be-  
 come common betwixt man and wife, even  
 by means of this spirituall marriage, all  
 things become common betwixt *Christ* and  
 you; for when *Christ* hath married his *sponse*  
 unto himself, he passeth over all his estate  
 unto her, so that whatsoever *Christ* is, or  
 hath, you may boldly challenge as your own,  
 He is made unto you of God wisdom, righte-  
 ousness, sanctification and redemption: & sure- *1 Cor. 1.*  
 ly by vertue of this neer union it is, that as *30.*  
*Christ* is called, *The Lord our righteousness*,  
*Ser. 23. 6.* even so is the *Church* called, *The*  
*Lord our righteousness*, *Ser. 33. 16.* I tell you  
 man, you may by vertue of this union bold-  
 ly take unto your self as your own, *Christs* *Ber. Ochins.*  
 watching, a fast, travels, praiers, persecu- *Ser.*  
 tions and slanders, yea, his tears, his sweat,  
 his blood, and all that ever he did and

suffered in the space of 33 years, with his passion, death, buriall, resurrection, and ascension, for they are all yours; and Christ passeth over all his estate unto his Spouse, so doth he require that she should passe over all unto him: wherefore you being now married unto Christ, you must give all that you have of your own unto him, and truly you have nothing of your own but sin, and therefore you must give him that: I beseech you then, say unto Christ with bold confidence, I give to thee my dear husband, my unbelief, my distrust, my pride, my arrogancy, my ambition, my wrath and anger, my envy, my covetousnesse, my evil thoughts, afflictions and desires, I make one bundle of these, and all my other offences, and give them unto thee; *And thus was Christ made sin for us that knew no sin, that we might be made the righteousness of God in him.* Therefore then, saith Luther, let us compare these things together. & we shall find inestimable treasure. Christ is full of grace, life and saving healing, and the soul is fraught full of all sin death and damnation, but let faith come betwixt these two, and it shall come to passe that Christ shall be laden with sinne, death and hell, and the soul shall be imputed grace, life and salvation; who then (saith he) is able to value that no

Bernardin.  
Ochine in  
his ser.  
how a chr.  
must make  
his last  
Will.  
2 Cor. 5.  
21.  
Christ Lib.  
p. 21. 22.

with his equality of this marriage accordingly? Who is  
 able to comprehend the glorious riches of this  
 grace, where this rich and righteous husband  
 Christ doth take unto wife this poor and wicked  
 Israel, Redeeming her from all Devils, and  
 purifying her with all his own jewels, so that  
 (as the same Luther saith) through the  
 washing of your faith in Christ your hus-  
 band, are delivered from all sins, made safe  
 from death, guarded from hell, & endowed with  
 everlasting righteousness, life and saving health  
 through your husband Christ, and therefore you  
 are now under the covenant of grace, and freed  
 from the Law, as it is the covenant of works;  
 (as M. Ball truly saith) at one and the same  
 time, a man cannot be under the covenant of  
 works, and the covenant of grace.

Page 25.

On the  
 new Cov.  
 page 15.

No. Sir, I do not yet well know how  
 to conceive of this freedome from the  
 Law, as it is the Covenant of works; and  
 therefore I pray you make it as plain to me  
 as you can.

Evan. For the true and clear understand-  
 ing of this point, you are to consider, that  
 when Jesus Christ the second Adam, had in  
 the behalf of his chosen, perfectly fulfilled  
 the Law, as it is the Covenant of works, di-  
 vinely delivered that Bond in to  
 Christ who utterly cancelled that hand-writing,  
 that none of his chosen were to have any  
 more

Col. 2, 14.

Ephes. 4.

more to do with it, nor it with them, now you by your believing in Christ, vng manifest, *that you are one, who was sen in him before the foundation of the world* his fulfilling of that Covenant, and calling that hand-writing, is imputed to you, and so you are acquitted and absolved from all your transgressions against that covenant, either past, present, or to come, so you are justified, as the *Apostle*

Rom. 3. 24 *Freely by his grace, through the redemption that is in Jesus Christ.*

*Ant.* I pray you, Sir, give me leave to speak a word by the way, Was not he justified before this time?

*Eva.* If he did not believe in Christ before this time, as I conceive he did not, then certainly he was not justified, before this time.

*Ant.* But, Sir, you know, as the *Apostle* saith, *It is God that justifieth*, and God is eternal, and as you have shewed, Christ was he said to have fulfilled the Covenant, works from all eternity, and if he be Christ now, then was he Christ from all eternity, and therefore, as I conceive, he was justified from all eternity.

*Eva.* Indeed God is from all eternity, in respect of Gods accepting of Christ, and undertaking to fulfill the covenant of works, he fulfilled it from all eternity; and in respect

Gods electing of him, he was *Christs* from eternity, and therefore it is true in re-  
 of Gods decree, he was justified from  
 eternity, and he was justified meritori-  
 ly in the death & resurrection of *Christ*;  
 yet he was not justified actually, till he  
 actually believe in *Christ*; for saith the  
 apostle, *By him all that believe are justified*; so  
 in the act of just. fying, faith and *Christ*  
 have a mutual relation, & must alwaies  
 be together and meet together; faith as the acti-  
 on which apprehendeth, and *Christ* the object  
 which is apprehended; for neither doth *Christ*  
 live without faith, neither doth faith, ex-  
 cept it be in *Christ*.

Boul. true  
 bou. p.  
 289.

Act. 13. 39.

M. I. Fox.  
 upon elec-  
 tion.

Anr. Truly, Sir, you have indifferently  
 satisfied me in this point, and surely I  
 am marvellous well, that you conclude  
 faith justifieth, but that whole object is  
*Christ*.

Ans. The very truth is, though a man be-  
 lieve that God is mercifull and true of his  
 promise, and that he hath his elect number  
 from the beginning, and that he himself is  
 one of that number, yet if this faith do not  
 embrace *Christ*, if it be not in God as he is in  
 truth, it will not serve turn, for God cannot  
 comfortably thought upon out of  
 without our Mediator; For if we find not God  
 in *Christ* saith Calvin, salvation cannot be  
 known;

D. Sibbs  
 Souls con-  
 flict. p. 55.  
 Inst. p. 155

known: wherefore, neighbour Neophyte will say unto you, as sweet M. Bradford unto a Gentlewoman in your case, *then if you would be quiet and certain in conscience, then let your faith burst forth through things, not only that you have within you, also whatsoever is in heaven, earth and hell, never rest untill it come to Christ crucified, the eternal sweet mercy and goodnesse of Christ,*

*Neo.* But Sir, I am not satisfied concerning the point you touched before, therefore I pray you proceed to shew how farre forth I am delivered from Law as it is the Covenant of works.

*Evan.* Truly, as it is the Covenant of works, you are wholly and altogether delivered and set free from it, you are dead to it, and it is dead to you, and if it be dead to you, then it can doe you neither good nor hurt; and if you be dead to it, you can expect neither good nor hurt from it: consider man, I pray you, that I said before, you are now under another Covenant, to wit, the Covenant of grace, and you cannot be under two Covenants at once, neither wholly nor partly; therefore as before you believed you were wholly under the Covenant of works, Adam left both you, and all his posterity

ter his fall, so now since you have believ-  
 you are wholly under the Covenant  
 grace: assure your self then, that no Mi-  
 nister or Preacher of Gods word hath any  
 warrant to say unto you hereafter, Either  
 this and this duty containd in the law,  
 and avoid this and this sin forbidden in the  
 law, and God will justifie thee, and save thy  
 soul; or do it not, and he will condemn  
 thee, and damn thee: no, no, you are now  
 free, both from the commanding and  
 condemning power of the Covenant of  
 works; so that I will say unto you, as the  
 Apostle saith unto the believing *Hebrews*, Heb. 12:  
*we are not come to Mount Sinai that might not* 18, 22, 24.  
*touched, and that burneth with fire, nor unto*  
*darknes, and darknes, and tempests; but you are*  
*unto mount Sion, the City of the living*  
*God, and to Jesus the Mediator of the new Co-*  
*venant;* so that (to speak with holy reve-  
 rence) God cannot by vertue of the Cove-  
 nant of works, either require of you any  
 obedience, or punish you for any disobe-  
 dience: no, he cannot by vertue of that Co-  
 venant so much as threaten you, or give  
 you an angry word, or shew you an an-  
 gry look; for indeed he can see no sin in  
 you as a transgression of that Covenant,  
 as the *Apostle*, *Where there is no law,* Rom. 4. 15  
*there is no transgression.* And therefore though  
 hereafter

hereafter you doe through frailty transgress any of all the ten Commandments, you are not thereby transgressing the covenant of works, there is no such covenant now betwixt God & you, & therefore though hereafter you shall hear such a voice as this, thou wilt be saved, keep the Commandments, for Cursed is every one that continueth not in the things which are written in the book of the Law, to do them; nay, though you hear the voice of thunder, and a fearfull noise, nay, though you see blacknesse and darknes, and feel a great tempest, that is to say, though you hear us that are Preachers, according to our Commission, lift up our voices, and sound the Trumpet, in threatening hell and damnation to sinners, and transgressors of the Law, though these be the words of God, yet are you not to think that they are spoken to you; for once, no, the Apostle assures you, That there is no condemnation to them that are in Christ Jesus, who believe it man, God never threatens eternal death, after he hath given to a man eternal life; nay the truth is, God never speaks nor rigt believer out of Christ; and in Christ he speaks nor a word in the terms of the covenant of works; and if the law of it self should presume to come into your conscience, and here it may Herein, and herein thou hast transgressed and broken me, and therefore thou owe

Isa. 58. r.

Rom. 8. 1

ly much, and so much to d<sup>i</sup>vine justice which  
 will be satisfied, or else I will take hold  
 thee: then answer you and say, *O Law*, be  
 known unto thee that I am now marri-  
 ed unto *Christ* & so I am under covert, and  
 as this therefore if thou charge me with any debt  
 must enter thine action against my  
 husband *Christ*, for the wife is not suable at  
 of the *Law*, but the husband: but the truth is,  
 through him am dead to thee, *O Law*, and  
 thou art dead to me, and therefore justice  
 and hath nothing to do with me, for it judg-  
 according to the *Law*. And if it yet  
 and say, I, but good workes must be  
 and the *Commandements* must be kept  
 thou wilt obtain salvation; then answer  
 and say, I am already saved before thou  
 dost, therefore I have no need of thy  
 sentence, for in *Christ* I have all things  
 done, neither need I any thing more  
 if that is necessary to salvation, he is my  
 righteousness, my treasure, and my work:  
 I confesse, *O Law*, that I am neither God-  
 righteous, but yet this I am sure  
 that he is Godly and righteous for  
 me, and to tell thee the truth, *O Law*, I  
 now with him in the bride-chamber,  
 and it maketh no matter what I am, or  
 what I have done, but what *Christ* my  
 husband is, hath done, and doth  
 for

*Greenb.*  
 afflicted  
 conf. p. 70.  
*Ber. Ochin*  
 in his ser-  
 mon how  
 to ans. be-  
 fore the  
 judg. seat.

*Luthers*  
 Choif. ser.  
 p. 99. 100.  
 101.

Choif. ser.  
 p. 42. 99.

for me, and therefore leave off Law to  
 pure with me; for by faith I apprehend  
 him who hath apprehended me, and  
 me into his bosome; wherefore I will  
 bold to bid *Moses* with his Tables, and  
 Lawyers with their books, and all  
 with their workes, hold their peace,  
 give place: so that I say unto thee, O  
 be gone; and if it will not be gone,  
 thrust it out by force, saith *Luther*.

And if sin offer to take hold of you,  
*David* said his did on him, *Psal. 40. 14.*  
 say you unto it, *Thy strength, O sin,*  
*the Law, 1 Cor. 15. 56.* And the Law is  
 to me: so that, O sin, thy strength is  
 and therefore be sure thou shalt never  
 able to prevail against me, nor do me  
 hurt at all.

And if *Satan* take you by the throat,  
 by violence draw you before Gods  
 ment-seat, then call to your husband  
 and say, *Lord I suffer violence, make*  
*for me and help me;* and by his help, you  
 be enabled to plead for your self after  
 manner: O God the Father, I am thy  
 Christ's, thou gavest me unto him,  
 thou hast given unto him, all power  
 heaven and in earth, and hast committed  
 judgement to him, and therefore I will  
 to his judgement, who saith, *He came*

judge the world, but to save it; and therefore  
 will save me according to his Office; and  
 the Jury should bring in their verdict that  
 they have found you guilty, then speak to  
 the Judge, and say, In case any must be con- *Bernard*  
 demned for my *transgressions*, it must needs *Ochine* ser.  
 Christ, and not I, for albeit I have com- of predest.  
 mitted them, yet he hath undertaken and  
 bound himself to answer for them, and that  
 the consent and good-will of God his Fa-  
 ther; and indeed he hath fully satisfied for  
 them, and if all this will not serve the turn  
 acquit you then adde moreover and say;  
 a woman that is conceived with childe,  
 must not suffer death, because of the childe  
 that is within her: no more must I, because  
 I have conceived *Christ* in my heart, though  
 I have committed all the sins in the world.  
 And if death creep upon you, & attempt to  
 devour you, then say, Thy sting, O death is  
 vain, and Christ my husband hath fully van-  
 quished sinne, and so deprived thee of thy  
 sting, and therefore do I not fear any hurt  
 that thou, O death, canst do unto me! And  
 as you may triumph with the Apostle,  
 saying, *Thanks be to God, who hath given me*  
*the victory through our Lord Iesus Christ:* And *1 Cor. 15.*  
 as I have also declared unto you how *56. 57.*  
 Christ in the fulness of time performed that  
 which God before all time purposed, and in

M

time

time promised, touching the helping  
delivering of fallen mankind : And so  
I also done with the law of faith.

*Nom.* Then, Sir, I pray you proceed  
speak of the law of Christ ; and first let  
hear what the law of Christ is ?

*Evan.* The law of *Christ* in regard of  
stance and matter is all one with the law  
works, or covenant of works, which man  
is scattered thorow the whole Bible,  
summed up in the *Decalogue*, or ten  
*mandments*, commonly called, *The moral*  
*law*, containing such things as are agreeable  
to the mind and will of God ; to wit, precepts  
towards *God*, charity towards our neighbour,  
and sobriety towards our selves ;  
therefore was it given of *God* to be a true  
eternall rule of righteousness, for all men  
all Nations, and at all times ; so that *Evangelicall*  
grace directs a man to no other  
obedience then that whereof the Law of  
ten Commandements is to be the rule.

*No.* But yet, Sir, I conceive, that though  
you say) the Law of *Christ* in regard  
substance and matter be all one with the  
Law of works yet their forms do differ.

*Evan.* True indeed, for ( as you  
heard) the Law of works speaketh on  
wise, *Do this, and thou shalt live ; and if thou  
do it not, then thou shalt die the death :* but

*Eolt. true*  
*bounds,*  
*P. 73.*

*Pag. 47.*

*Bastin. Cat.*  
*p. o.*  
*Reynolds*  
*use of the*  
*law, p. 388.*

Law of Christ speaketh on this wise, *And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live; And whosoever loveth me and believeth in me shall never die: Be ye therefore followers of God as dear children, and walke in love, as Christ hath loved us: And if ye love me, keep my Commandments: And if they shall keep my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes: Nevertheless my loving kindnesse will I not utterly take away from him, nor suffer my faithfulness to fail.* Thus you see that both these Laws agree, in saying (*Do this*): but here is the difference, The one saith (*Do this and live*) & the other saith (*Live, and doe this*) the one saith, *Do this for life*; the other saith, *Doe this for life*: the one saith, *If thou do it not, thou shalt die*; The other saith, *If thou do it not, I will chastise thee with the rod.* The one is to be delivered by God, as he is a Creator out of Christ, only to such as are out of Christ; the other is to be delivered by God, as he is Redeemer in Christ, only to such as are in Christ: Wherefore, Neighbour Neophyte, sith that you are now in Christ, be-are you receive not the ten Commandments at the hands of God out of Christ; nor yet at the hands of Moses, but only at

Eze. 16.6.

Joh. 6. 16.

Ephes. 5. 1.

Joh. 14. 15

Psa. 89. 31.

32, 33.

the hands of Christ, and so shall you be able to receive them as the law of Christ.

*Nom.* But Sir, may not God out of Christ deliver the ten commandments as the law of Christ?

*Evan.* O no ! for God out of Christ stands in relation to man according to the tenour of the Law, as it is the covenant of works, and therefore can speak to man on no other terms then the terms of the covenant.

*Nom.* But Sir, why may not believers amongst the Gentiles receive the ten commandments as a rule of life, at the hands of Moses, as well as the believers amongst the Jews did?

*Evan.* For answer hereunto, I pray you consider, That the ten commandments signify the substance of the law of nature, graven in the Heart of man in innocence, and the expresse Idea, or representation of Gods own Image, even a beam of his holinesse : they were to have been a rule of life both to Adam and his posterity, though they had never been the covenant of works, but being become the covenant of works, they were to have bin a rule of life to them as a covenant of works ; and then being razed out of mans heart by the fall, they were made known to Adam,

Bolt. true  
boun. p. 77  
Perk on  
Gal. 4. 5:  
allegd. by  
D. Taylor,  
reg. vii. p.  
211.

the rest of the believing Fathers by visions  
 and Revelations; and so were a rule of life  
 to him, yet not as the covenant of works  
 as they were before his fall, and so continu-  
 ed untill the time of *Moses*; and as they were Mar. 17. 46  
 delivered by *Moses* unto the believing *Jews* 5.  
 from the *Arke*, and so as from *Christ* they  
 were a rule of life to them until the time  
 of *Christ*'s coming in the flesh, & since *Christ*'s  
 coming in the flesh they have been, and are  
 to be a rule of life both to believing *Jews*  
 and believing *Gentiles* unto the end of the  
 world; not as they are delivered by *Moses*,  
 as they are deliver'd by *Christ*; for when  
 the *Son* comes & speaks himself, then  
*Moses* the servant must keep silence, accord- Act. 3. 22.  
 as *Moses* himself foretold, saying, *A*  
*Prophet shall the Lord your God raise up unto*  
*you of your brethren like unto me, him shall you*  
*hear in all things which he shall say unto you:*  
 and therefore when the disciples seem'd to  
 desire to hear *Moses* and *Elias*, to speak on  
 the *Mountain Tabor*, they were presently ra-  
 yed away, and a voice came out of the cloud  
 saying, *This is my beloved Son in whom I am*  
*well pleased, heare him:* As if the Lord had  
 said, you are not now to hear either *Moses*  
 or *Elias*; but my wel-beloved *Son*, and there-  
 fore I say unto you, hear him: And is it not  
 said, *Hebr. 1. 1. That in these last daies God*  

M 3
hath

Col. 3.  
15, 17.

Ver. 18.

Vt. 120.

Eph. 5. 6.

Gal. 6, 2.

*hath spoken to us by his Son; and doth the Apostle say? Let the word of Christ dwell in you richly; and whatsoever you do, in word or deed, do all in the name of our Lord Jesus Christ, the wife must be subject unto the husband as unto Christ, the childe must yeeld obedience to his parents as unto Christ, and the believing servant must doe his master's businessse: for saith the Apostle, serve the Lord Christ; yea saith he to the Galathians, beare yee one anothers burthen, and fulfil the Law of Christ.*

*Ant.* Sir, I like it very well, that you say Christ should be a christians teacher, and not Moses, but yet I question whether the ten commandments may be called the Law of Christ; for where can you finde them repeated either by our Saviour, or the Apostles in the whole new Testament?

*Evan.* Though we find not they are repeated in such a method as they are set down in *Exo.* and *Deut.* yet so long as we find that Christ & his Apostles did require the command those things that are therein commanded, & reprove and condemn those things that are therein forbidden, and both by their lives & doctines it is sufficient to prove them to be the Law of Christ.

*Ant.* I think indeed, they have done so touching some of the Commandments, but not touching all.

doth *Evan.* Because you say so, I intreat you  
*Christ* consider,

*in work* First, whether the true knowledge of  
*Jesus Christ* God required, *Joh. 3. 19.* and the want of it  
*and as* condemned, *2 Thes. 1. 8.* and the true love of  
*diences* God required *Mat. 22. 37.* and the want of  
*believing* reproved, *Joh. 5. 42.* and the true fear of  
*sinnes* God required, *1 Pet. 2. 17. Heb. 12. 28.* and  
*hostile* the want of it condemned, *Rom. 3. 18.* and  
*to the* the true trusting in God required, and the  
*ben, and* trusting in the creature forbidden, *2 Cor. 1.*  
*you* *1 Tim. 6. 17.* be not the substance of  
the first Commandement?

*ner,* And consider Secondly, whether the *hear-*  
*either* *ing and reading of Gods word commanded, Joh.*  
*l the* *47. Revel. 1. 3. and prayer required, Rom. 12.*  
*de the* *1 Thes. 5. 17. and singing of psalms requi-*  
*or* *Col. 3. 16. Jam. 5. 13. and whether Ide-*  
*ent* *ary forbidden, 1 Cor. 10. 14. 1 Joh. 5. 21.*  
*they* be not the substance of the second Com-  
*are* mandement?

*g as* And consider thirdly, whether *worshipping*  
*quire* *ed in vain, condemned, Mat. 15. 9. & using*  
*ther* *in repetition in prayer, forbidden, Mat. 6.*  
*nn the* and hearing of the word only, and not  
*and* *ing, forbidden, 1 am. 1. 23. whether wor-*  
*uffici* *pping GOD in spirit and truth, command-*  
*ift.* *1 Joh. 4. 24. and praying with the spirit,*  
*done* and with understanding also, and sing-  
*nts,* *ing with the Spirit, and with under-*  
*Evan*

standing also commended, *1 Cor. 14. 15.* Here  
 taking heed what we hear, *Mar. 4. 24.* manden  
 not the substance of the third Commandment? apostle  
 ment?

Consider fourthly, whether Christ rose from the dead the first day of the week, *Mat. 28. 1.* *16. 2. 9.* The Disciples assembling and Christ appearing unto them two several first days of the week, *Ioh. 20. 19, 26.* And the Disciples coming together, and breaking bread, Christ preaching afterwards on that day, *Act. 20. 7.* *1 Cor. 16. 2.* and Johns being in the spirit, *Revel. 1. 10.* I say considering whether these things do not prove that the first day of the week is to be kept as Christians Sabbath?

Consider fifthly, whether the Apostle saying Children obey your parents in the Lord, *Eph. 6. 1.* for this is right: Honour thy Father and Mother, which is the first commandment with promise, *Eph. 6. 2.* And all those exhortations given by him, and the Apostle Peter, both to inferiours and superiours, their duty either to other, *Ephes. 5. 21.* *Ephes. 6. 4, 5, 9.* *Colos. 3. 18, 19, 20, 21, 22.* *1 Peter 3. 1.* *1 Peter 3. 1.* *1 Peter 2. 18,* I say considering, whether all these places do not prove, that the duties of the Fifth Commandment, are required in the New Testament.

14, 15. Here you see are five of the ten Com-  
 4. 24. mandments, and for the other five, the  
 Apostle reckons them up all together, say-  
 ing, *Thou shalt not commit adultery, thou shalt*  
*kill, thou shalt not steal, thou shalt not bear Rom. 14.9*  
*witness, thou shalt not covet:* Now judge  
 whether the ten Commandments be  
 repeated in the new Testament, and so  
 consequently whether they be not the law  
 of Christ, and whether a believer be not un-  
 der the law to Christ, or in the law through  
 Christ, as the *Apostles* phrase is, *1 Cor. 9. 21.*  
*Ant.* But yet, Sir, as I remember both *Lut-*  
*her* and *Calvin* do speak as though a belie-  
 ver were so quite freed from the Law by  
 Christ as that he need not make any con-  
 science at all of yeelding obedience to it.  
*the Law.* I know right well that *Luther* saith  
 the conscience hath nothing to do with the  
 Law or works; and that *Calvin* saith, The con-  
 science of the faithful, when the assurance of  
 their justification before God is to be sought,  
 must raise and advance themselves above  
 the law, and forget the whole righteousness  
 of the law, and lay aside all thinking upon  
 works. Now for the true understanding of  
 these two worthy servants of Christ, two  
 things are to be considered and concluded.  
 First, that when they speak thus of the Law,  
 it is evident they mean only in the case of  
 justifi-

On Gal.

P. 50.

Iust. p. 403

justification; secondly, that when the conscience hath to do with the law in the of justification, it hath to do with it as it is the *covenant of works*: for as the law is the law of Christ, it neither justifies nor condemns, and so if you understand it of the law as it is the *covenant of works*, according to their meaning, then it is most true that they say: for why should a man let the law come into his conscience, that is, should a man make any conscience, of serving the law, to be justified thereby, considering it is a thing impossible? nay, what need hath a man to make conscience of doing the law to be justified thereby, when he knows he is already justified another way? nay, what need hath a man to make conscience of serving that law that is dead to him. & he hath a woman any need to make any conscience of doing her duty to her husband, when he is dead, nay, when she her self is dead? so? or hath a debtor any need to make conscience of paying that debt which is already fully discharged by his surety? will a man be afraid of that obligation which is made void, the seal torn off, the writing defaced, nay, not only cancelled and but torn in pieces? I remember the Apostle saith, *That if the sacrifices which were offered in the Old Testament, could have made the*

Bolt. true  
bounds,  
p. 31.

Heb. 10.  
1. 2.

in the *thereunto perfect, and have purged the*  
in the *shippers, then should they have had no more*  
that *conscience of sins, that is, their conscience*  
as the *would not have accused them of being*  
ifies *guilty of sinnes; now the blood of Christ*  
did *oroughly purged the conscience of a Believer*  
g, *across all his sins, as they are transgressions*  
most *against the covenant of works, and there-*  
an *let us see what needs his conscience be troubled*  
it is, *about that covenant? But now I pray you*  
e, *of serve and take notice, that although Lu-*  
consider *and Calvin do thus exempt a Believer*  
what *from the law, in the case of justification,*  
doing *as it is the law or covenant of works;*  
he *know do they not so out of the case of justifi-*  
nay, *cation, and as it is the law of Christ.*

Cha. 9. 14.

ce of *For thus saith Luther, Out of the matter*  
he to *justification, We ought with Paul, to thinke*  
ny *conveniently of the Law, to commend it highly, to*  
and, *it is holy, righteous, just-good, spiritual and di-*  
s *deadly: yea, out of the case of justification we*  
make *ought to make a god of it: And in ano-*  
which *is in place; saith he, There is a civil right-*  
will *eousnesse, and a ceremonial righteousness;*  
which *is, and besides the e', there is another*  
e *written righteousness, which is the righteousness*  
nd *of the law, or of the ten Commandments*  
e *App which Moses teacheth, this also we teach*  
re *offer the doctrine of FAITH. And in*  
e *another place, he having shewed that be-*

On Gal. 2.  
182. Rom.  
7. 12. 14.

On Gal.  
page 5.

chois. ser.  
page 103.

lievers

believers through Christ are far above the law (adds) Howbeit, I will not deny but that *Moses* sheweth to them their duties which respect they are to be admonished and urged: wherefore such doctrines and admonitions ought to be among Christians; as it is certain there was among *the Apostles*; whereby every man may be admonished in his estate and office:

And Calvin having said (as I told you before) that *Christians* in the case of *justification* must raise and *advance* themselves above the *law* (adds) neither can any man there gather, that the *law* is *superfluous* to the faithful, whom notwithstanding it doth not cease to *teach exhort*, and *prick* forward to good living of the *law* although before *Gods judgement-seat* it has no place in their *conscience*.

Com. piac,  
fol. Evan.  
119. 120.

*Ant.* But Sir, if I forget not, *Musculus* said to the r  
that the law is utterly abrogated. it be

*Evan.* Indeed, *Mansculus* speaking of them, our ten commandments saith; if they be we against if they be the letter, if they do work transgression, anger, curse and death; and than he *Christ* by the law of the spirit of life delivered them that believed in him, from the law, so of the letter which was weak to justify more frie and strong to condemn, and from the curse any man being made a curse for us, surely they be being in rogated, Now this is most certain, that being u

above the ten Commandments doe no way work trans-  
 gression, anger, curse and death, but only as  
 duties they are the covenant of works, neither  
 did *Christ* delivered *believers* any otherwise  
 from them then as they are the covenant of  
 works; and therefore we may assuredly con-  
 clude, that they are no otherwise abrogated  
 as they are the covenant of works,  
 Neither did *Museulus* intend any otherwise:  
 saith he, in the words following, it must  
 be understood, that the points of the  
 substance of *Moses* covenant are utterly  
 brought to nothing, *God forbid*: for a christi-  
 an man is not at liberty to do those things  
 that are ungodly and wicked; and if the do-  
 ing of those things the law forbids do not  
 please *Christ*, if they be not much differ-  
 ent, yea contrary, if they be not repugnant  
 to the righteousness which we received of him  
 it be lawfull for a *Christian* man to do  
 them, or els not; but a *Christian* man doing  
 against those things which he commanded  
 in the *Decalogue*, doth sin more outrageously  
 than he that should so doe being under the  
 law, so far off is he from being free from  
 the whole things that be there commanded: wher-  
 fore friend *Antinomista*, if either you or  
 any man else, shall under a pretence of your  
 being in *Christ*, exempt your selves from  
 being under the Law of the ten Com-  
 mand-

mandments, as they are the law of *Christ*; tell you truly, it is a shrewd sign you are yet in *Christ*; for if you were, then *Christ* were in you, & it *Christ* were in you, then would he governe you, and you would be subject unto him; I am sure the Prophet *Isaiah* tells us, *That the same Lord who is our Saviour also our King and Law-giver*: And truly, will not be *Jesus*, a Saviour to any, but only to those unto whom he is *Christ* a Lord: the very truth is; wheresoever he is *Jesus* Saviour, he is also *Christ* a Lord: and therefore I beseech you examine your self, whether he be so to you or no.

*Ant.* Why then, Sir, it seemeth that you stand upon marks and signs?

*Evan.* Yea, indeed, I stand so much upon marks and signs, that I say unto you in words of the Apostle *John*, *In this the children of God are manifested, and the children of the devil*; Whosoever doth not rightly know what is not of God; for, saith *Luther*, He that is truly baptized, is become a new man, and hath a new nature, and is endued with new dispositions: and loveth, liveth, speaketh, and doth farre otherwise then he would, or could before: For, saith godly *Calvin*, God worketh with his word, and in his word, and bringeth faith into the heart of his elect, and looseth the heart from sin.

*No. 3. 10.*

*Choir. ser.*  
p. 12, 2.

*Tind. par.*  
*wick. man.*  
p. 65, 66.

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maketh it to *God*, and giveth a man power  
 to do that which was before impossible for  
 him to do, and turneth him into a new na-  
 ture. And therefore saith *Luther* in another  
 place, Herein works are to be extolled and  
 commended, in that they are fruits & signs  
 of faith; & therefore he that hath no regard  
 how he leadeth his life, that he may stop the  
 mouths of all blamers and accusers, and  
 set himself before all, and testifie that he  
 hath lived, spoken, and done well, is not yet  
 a Christian: how then, saith *Tyndal* again,  
 can any man think that *Gods* favour is on  
 him, and *Gods* Spirit within him, when he  
 doeth not the working of his spirit, nor  
 is himself disposed to any good thing?

Choif. ser.  
 p. 197.

Para. wic.  
 Man. p.  
 68.

Ans. But by your favour, Sir, I am per-  
 suaded that many a man deceives his own  
 self by these marks and signs.

Evan. Indeed I must needs confess with  
*Bolton*, and *M. Dyke*, that in these times  
 of Christianity; a reprobate may make a  
 glorious profession of the Gospel, and per-  
 form all duties and exercises of Religion,  
 and that in outward appearance, with as  
 great spirit and zeal, as a true believer; On the  
 other hand, he may be made partaker of some  
 measure of inward illumination, and have  
 a shadow of true regeneration, there be-  
 ing no grace effectually wrought in the  
 faithful

Discourse  
 of true  
 happines.  
 P. 35.

111.

faithful a resemblance whereof may be found in the unregenerate; and therefore I say, if any man pitch upon the sign without the thing signified by the sign, that is, if he pitch upon his graces (or gifts rather) as duties, and conclude assurance from them as they are in him, & come from him without out having reference to *Jesus Christ*, as the root and fountain of them, then are they deceitful marks and signs; but if he look upon them with reference to *Jesus Christ*, then are they not deceitfull, but true evidences and demonstrations of faith in Christ: and when a man doth, when he looks upon his inward actions, as flowing from the inward habits of grace within him, and upon his outward actions, as flowing from the inward habits of grace within him, as flowing from his justification, and upon his justification, as flowing from his faith; and upon his faith, as given by, and embracing *Jesus Christ*: thus, I say, if he rests not till he comes to Christ, his marks and signs are not deceitful but true.

*Ant.* But Sir, if an unbeliever may have the resemblance of every grace that is wrought in a believer, then it must needs be a hard matter to find out the difference, & therefore, I conceive, it is best for a man not to

able himself at all about *marks and signs*.  
*Evan.* Give me leave to deal plainly with  
 you, in telling you, that although we can-  
 not say every one that hath a form of god-  
 liness hath also the power of godliness; yet  
 we may truly say, that he who hath not the  
 power of godliness hath not the power of  
 godliness; for though all be not gold that  
 glistereth, yet all gold doth glister: & there-  
 fore I tell you truly, if you have no regard  
 to make the law of Christ your rule, by in-  
 endeavouring to doe what is required in the  
 Commandments, and to avoid what is  
 forbidden, it is a very evil sign, and  
 therefore I pray you consider of it.

*Ans.* But Sir, you know the Lord hath  
 promised, to write his law in a believers  
 heart, and to give him his Spirit to lead him  
 into all truth, & therefore he hath no need  
 of the law written with Paper and Inke, to  
 be a rule of life to him, neither hath he any  
 need to endeavour to be obedient thereun-  
 to, as you say.

*Evan.* Indeed, saith *Luther*, the matter is  
 not so fare, as you say, if we were  
 perfectly and altogether the inward and  
 spiritual men, which cannot be in any wise  
 before the last day, at the rising again of the  
 dead: so long as we be cloathed with this  
 mortal flesh, we do but begin and proceed  
 on-

Christian  
 liberty. p.  
 39.

Choiſ. ſer.  
page 246.

pag. 29. 7.

Inſt. p. 162

onwards on our courſe towards perfection which will be conſumated in the life to come: and for this cauſe, the Apoſtle, Rom 8. doth call this, *The firſt fruits of the ſpirit* which we do enjoy in this life, the truth and fulneſſe of which we ſhal receive in the life to come; and therefore (ſaith he, in another place) it is neceſſary ſo to preach to them, that have received the doctrine of faith, that they might be ſtirred up to go on in good life, which they have imbraced, and that they ſuffer not themſelves to be overcome by the aſſaults of the raging fleſh; in we will not ſo preſume of the doctrine of faith, as if, that being had, every man might do what he liſted; no, we muſt earneſtly endeavour our ſelves that we may be without blame, & when we cannot attain thereunto we muſt flie to prayer, and ſay before God and man, *Forgive us our treſpaſſes*. And ſaith Calvin, One proper uſe and end of the law concerning the faithfull, in whole hearts lieth and reigneth the Spirit of God, is this to wit, although they have the law written and engraven in their hearts by the finger of God, yet is the law to them a very good means, whereby they may daily better, and more aſſuredly learn, what is the wil of the Lord: and let none of us exempt himſelf from this need; for no man hath hitherto attained

attained to so great wisdom, but that he hath need to be daily instructed by the law, and herein *Christ* differeth from us, that the Father hath poured out upon him the infinite abundance of his Spirit; but whatsoever we do receive, it is so by measure, that we have need one of another: Now minde it, I pray you, if believers have the Spirit but in measure, and know but in part, then have they the law written in their hearts but in measure and in part; and if they have the law written in their hearts, but in measure & in part, then have they not a perfect rule within them; and if they have not a perfect rule within them, then they have need to have a rule without them; and therefore doubtlesse the strongest believer of us all had need to bearken to the advice of godly Tyndal, who saith seek the word of God in all things, and, without the word of God do nothing: and, saith another godly and Evangelical Writer, My brethren, let us do our whole endeavour to do the will of God, as it becometh good children, and beware that we sin not as neerer as we can.

Calvin on  
John 4.34.

1 Co, 13.9.

in his  
work, p. 86.

Author of  
the benefi-  
fit of  
Christs  
death, p. 85

*Ans.* Well Sir, I cannot tell what to say, but (me thinks) when a man is perfectly justified by faith, it is a very needles thing for him to endeavour to keep the law, and to do good works.

Christ. li-  
berty, p. 39

On Gal. p.  
156.

2 Tim. 1. 3.  
Tit. 3. 8.

*Evan.* I remember *Luther* saith, That in his time there were some that did reason after the like manner; If faith, say they, do accomplish all things, & if faith be only and alone sufficient unto *righteousness*, to what end are we commanded to do good deeds, we may go play then, and work no working at all? To whom he makes an answer, saying (*Not so ye ungodly, not so*) And there were others that said, If the law doe not justify, then it is in vain, and of none effect; yet it is not therefore true (saith he) for like as this consequence is nothing worth; Money doth not justify or make a man *righteous*, therefore it is unprofitable: the eyes do not justify, therefore they must be plucked out: the hands make not a man *righteous*, therefore they must be cut off; so is the law also: The law doth not justify, therefore it is unprofitable. We do not therefore destroy and condemn the Law, because we say it doth not justify; but we say with *Paul*, The law is good, if a man do rightly use it, and that this is a faithfull saying: That they which have believed in God might be careful to maintain good works, these things are good and profitable unto men.

*Neo.* Truly Sir, for mine own part I do much marvel, that this my friend *Antinomista*, should be so confident of his faith in Christ before

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Christ, and yet so little regard holiness of life, and keeping of Christs commandments, as it seems he doth: for I give the Lord thanks, I do now in some small measure believe that I am by Christ freely and fully justified, and acquitted from all my sins: and therefore have no need, either to shew evill or doe good, for fear of punishment, or hope of reward; and yet (me thinks) I finde my heart more willing and desirous to doe what the Lord commands, and to avoid what he forbids, than ever it was before I did thus believe: surely, Sir, I doe perceive that faith in Christ is no hindrance to holiness of life, as I once thought it was.

*Evan. Neighbour Neophytus*, if our friend *Antinomista*, doe content himself with a meer Gospel-knowledge, in a notionary way, and have run out to fetch in notions from Christ, and yet is not fetcht in by the power of Christ, let us pittie him and pray for him, & in the mean time, I pray you know that true faith in Christ, is so far from being a hindrance from holiness of life and good works, that it is the only furtherance; for onely by faith in Christ, a man is enabled to exercise all *Christian graces* aright, & to perform all *Christian duties* aright, which before he could not. *As for example*, before a

man believe Gods love to him in Christ though he may have a kind of love to God as he is his creator & preserver, and give him many good things for this present life; yet if God do but open his eyes to see what condition his soul is in; that is, if he do but let him see that relation that is betwixt God and him, according to the tenour of the covenant of works, then he conceives of him as an angry Judge, armed with justice against him, & must be pacified by the works of the Law, whereunto he findes his nature opposite & contrary; and therefore he hates both God and his Law & doth secretly wish that and desire, there were neither God nor Law, and though God should now give unto him, for never so many temporall blessings, yet could he not love him: for what malefactor could he love that Judge or his law, from whom he expects the sentence of condemnation, though he should feast him at his table with never so many dainties. But after that the kindnes & love of God his Saviour hath appeared, not by works of righteousness that he hath done, but according to his mercy he saved him that is, when as by the eye of faith he sees himself to stand in relation to God, according to the tenour of the covenant of grace, then he conceives of God as a most mercifull and loving Father to him.

Tit. 3, 4, 5,

Christ

Christ, that hath freely pardoned and forgiven him all his sins, and quite released him from the covenant of works ; and by this means, the love of God is shed abroad in his heart through the holy Ghost, which is given to Rom. 5. 5. I Jo. 4. 19. & then he loves God because he first loved : for as a man seeth and feelerh by faith the love and favour of God, towards him in Christ his Son, so doth he love againe both God and his law : and indeed it is impossible for any man to love God, till by faith he know himself beloved of God.

Secondly, though a man before he believeth loves to him in Christ, may have a great measure of legal humiliation, compunction, sorrow and grief, and be brought down (as it were) to the very gate of hel, and feel the very flashings of hell fire in his conscience for his sins ; yet it is not because he hath thereby offended God, but rather because he hath thereby offended himselfe ; that is, because hee hath thereby brought himself into the danger of eternall death and condemnation : but when once he believeth the love of God to him in Christ in pardoning his iniquity, & passing by his transgressions, then he sorrows & grieves for the offence of God by the sin, reasoning thus with himselfe ; And is it so indeed? hath the Lord given his own Son to death for me who

Dyke on  
repen. p. 9.

Dyke of  
repe. p. 21.

Ez. 36. 31.

Zec. 12. 10.

Phil. 3. 6.

have been such a vile, sinful wretch? Hath Christ borne all thy sins, and was wounded for thy transgressions? O, the working of his bowels! the stirring of his affections, the melting and relenting of his repenting heart! *Then he remembers his own evil waies, and his doings, that were not good, and loaths himself in his own eyes, and all his abominations; and looking upon Christ whom he hath pierced, he mournes bitterly for him, as one mourneth for his only Son:* when faith hath bathed a mans heart in the blood of Christ, it is so mollified that it quickly dissolves into tears of godly sorrow, so that if Christ do but turn and look upon him, O then with Peter, he goes and weeps bitterly! and this is true Gospel mourning, and this is right Evangelical repenting.

Thirdly, Though before a man do truly believe in Christ, he may so reform his life, and amend his waies, *That as touching the righteousness which is of the Law, he may be with the Apostle blamelesse, yet being under the covenant of works, all the obedience that he yields to the Law, all his leaving off sin and performance of duties, all his avoiding of what the Law forbids, and all his doing of what the Law commands is begotten by the Law of works*

ch? *Hagar*, the bond-woman, by the force  
 d was self-love, and so indeed they are the  
 O, the *deeds* and works of a bond-servant that is  
 stirring moved and constrained to doe all that he  
 relents for fear of punishment and hope of  
 reward : for, saith *Luther*, The Law given  
 that mount *Sinai*, which the *Arabians* call  
 on eye, begetteth none but servants; and so  
 on Christ, all that such a man doth is but hy-  
 pocrisie, for he pretends the serving of God, *On Gal. p.*  
 on : whereas indeed he intends the serving of *218.*  
 art in himself; and how can he do otherwise? For  
 d that whilst he wants faith, he wants all things,  
 odly is an empty vine, and therefore must needs  
 and bring forth fruit unto himself; till a man be  
 e grafted himself, he will not serve the Lord *Hos. 10. 1.*  
 e God; nay, whilst he wants faith, he wants  
 angelic love of Christ, and therefore he lives  
 to Christ, but to himself, because he  
 doth himself: And hence surely we may  
 orm receive it is, that Doctor *Preston* saith, *Of love,*  
 touch that a man doth, and not out of love, *page 19.*  
 he man out of hypocrisie; wheresoever love is  
 being, there is nothing but hypocrisie in  
 edient a mans heart.

leaving But when a man through the hearing  
 all his faith, receives the Spirit of Christ, that *Gal. 3. 2.*  
 , spirit, according to the measure of faith,  
 man writes the lively Law of love in his heart,  
 words *Tyndal* sweetly saith) whereby he is  
 in-

inabled to work freely and of his own  
 cord without the coaction or compulsion  
 of the law, for that love wherewith Christ  
 or God in Christ, hath loved him; and when  
 by faith is apprehended of him, will  
 strain him to do so, according to the  
 2 Co. 5. 14. *th Apostle, The love of Christ constraineth*  
 D. Preston of love, that is, it will make him to do so whether  
 page 29. he will or no, he cannot chuse but do  
 tell you truly, answerably as the love  
 Christ is shed abroad in the heart of  
 man, it is such a strong impulsion, that  
 carries him on to serve and please the  
 in all things, according to the saying of  
 Towns Affertion of *Evangelicall* man, the will and affection  
 grace. p. 131 believer, according to the measure of  
 and the spirit received, sweetly quicken  
 page 138. bends to chuse, affect, and delight in  
 ever is good and acceptable to God;  
 good man, the spirit freely & cheerfully  
 ving and inclining him to keep the Law  
 without fear of Hell, or hope of Heaven  
 for a christian man, saith sweet Tyndal, w  
 eth only because it's the will of his Father  
 for after that he is overcome with love  
 kindnesse, hee seeks to do the will of God  
 which indeed is a Christian mans nature  
 and what he doth he doth it freely, as  
 the example of Christ: as a naturall Son  
 aske him why he doth, such a thing,

It is the will of my Father; and I do it  
 I may please him; for indeed love de-  
 no wages, it is wages enough to it  
 it hath sweetnesse inough in it self, it  
 no addition, it pays his own wages,  
 therefore it is the true childe-like obe-  
 being begotten by faith of *Sarah the*  
*woman*, by the force of Gods love, and  
 is indeed the only, true, & sincere obe-  
 for, faith *D. Preston*, To do a thing in  
 is to do it in sincerity, and indeed  
 is no other definition of sincerity,  
 the best way to know it by.

Now. But stay Sir, I pray you, would  
 not have believers to eschew evil and  
 good for fear of Hell, or for hope  
 heaven?

No indeed, I would not have any be-  
 to do either the one or the other,  
 as far forth as they do so, their obedi-  
 is but slavish, and therefore though  
 they were first awaked and convinced  
 their misery, and set foot forward to goe  
 in the way of life, they with the *prodigal*  
 be hired servants, yet when by the  
 of faith, they see the *mercy & indulgence*  
 their heavenly *Father in Christ*, running  
 meet them, and embracing them, I would  
 have them with him to talk no more of be-  
 hired servants, I would have them so to  
 wrastle

Of love p.  
 28.

Luke i.  
74, 75.

wrangle against doubting, and so to exercise their faith as to believe, *that they are by Christ delivered from the hands of all their enemies both the Law, sinne, wrath, death, devill, and hell, That they may serve the Lord without fear, in holinesse and righteousness the daies of their lives*: I would have them to believe Gods love to them in Christ, that thereby they may be constrained to obedience.

Mat. 10.  
28.

*Nom.* But Sir, you know that our Lord saith *Fear him that is able to destroy soul and body in hell*: And the Apostle

Col. 3. 24.

*We shall receive of the Lord, the reward of inheritance, and is it not said, That Moses respect unto the recompence of reward?*

Heb. 11  
26.

*Evan.* Surely the intent of our blessed Saviour in that first Scripture, is to exhort all believers, that when God commandeth one thing, and man another, they should obey God, and not man: rather then to exhort them to eschew evill for fear of hell.

And as for those other Scriptures by which is alleadged, if you mean reward and means to obtain that reward in the Scripture sense, then it is another matter; I had thought, you had meant in our common sense, and not in Scripture-sense.

*Nom.* Why Sir, I pray you what difference is there, betwixt reward, and

means to obtain the reward in our *common*  
*sense*, and in the *Scripture sense*?

*Evan.* Why, Reward in our *common sense*  
 that which is conceived to come from  
 or to be given by *God*, which is, a fan-  
 of heaven under carnal notions, be-  
 ing it as a place where there is freedom  
 all misery, and fulnes of all pleasures  
 happinesse, and to be obtained by our  
 works and doings. But reward in the

*Scripture sense*, is not so much that which  
 comes from God, or is given by God; as

that which lies in God, even the full fruiti-

of God himself in Christ, *I am* (saith

*to Abraham*) *thy shield, and thy exceeding*

*reward: And whom have I in heaven but*

*saith David?* *And there is none upon*

*that I desire besides thee. And I shall be*

*asleep when I awake with thy likenesse.* And

means to obtain this reward is not by

working, but by believing: *Even by drawing*

*with a true heart in the full assurance of*

*faith; and so, indeed, it is given freely:*

and therefore you are not to conceive of

the reward which the Scripture speaks of,

as if it were the wages of a servant, but as

the inheritance of sons; and when

the Scripture seemeth to induce believers

to obedience by promising this reward;

we are to conceive, that the Lord speaketh

Gen. 15. 1.

Psal. 73. 25

Psal. 17. 15

Heb. 10.

22.

Tyndal  
Para. wic.  
Mam. p.  
88.

1 Joh, 5. 10

Psa. 116. 12.  
Psal. 26. 3.

Ioh. 14. 6.

Col. 2. 6.  
Elton on  
the Text,

to Believers, as a father doth to his son, Do this or that, and then I will give thee, whereas we know, that the father loveth the son first, & so doth God: and therefore this is the voice of Believers, *him because he first loved us*, the Lord pay them, or at least giveth them a foretaste of their wages before he bid them, and therefore the content of a believing according to the measure of his faith, *what will God give me, but what will he give God? What shall I render unto him for all his goodnesse? For thy loving kindness before mine eyes, and I have walked in thy truth.*

*Nom.* Then Sir, it seems, that holiness and good works, are not the cause of happiness, but only the way thither.

*Evan.* Do you not remember the Lord Jesus himself saith, *I am the truth, and the life*? And doth not the Lord say to the believing Colossians, *As ye have received Jesus Christ the Lord, so walk*, that is, As you have received him by faith, go on in your faith, and by his power in his Commandments? so that goodness (as I conceive) may rather be called the way of eternal life, then the way it self; but how we may assuredly conclude, that the

substance, both of the way, and walk-  
in the way; consist in the receiving of  
Christ by faith, and in yeelding obedi-  
to his law, according to the measure  
receiving.

Sir, I am perswaded, that through m<sup>y</sup>  
labour *Nomista's* asking you these qu<sup>e</sup>st-  
ions, you have bin interrupted in your d<sup>i</sup>st-  
in shewing how faith doth enabl<sup>e</sup> a  
to exercise his *christian* graces, and p<sup>er</sup>-  
his *christian* duties aright: And th<sup>ere</sup>-  
I pray you, go on.

What should I say more? For the  
would fail me to tel, how that acc<sup>ord</sup>-  
to the measure of any mans faith, is his  
peace of conscience; For, faith t<sup>he</sup> A- *Rom. 5. 1.*  
e, *Being justified by faith, we have* : peace  
God: Yea, saith the Prophet *I. saiah*, *Isa. 26. 3.*  
wilt keep him in perfect peace, whose  
is stayed on thee, because he t<sup>rusteth</sup>  
ee; here there is a sure and true groun-  
peace: therefore it is of faith, saith the A-  
that it might be by grace, & that the pro-  
might be sure to all the seed: And; answer- *Ro. 4. 16.*  
to a mans beleev<sup>ing</sup>, *That he is j* ustified  
by Gods grace through that red<sup>emption</sup>  
in *Jesus Christ*, is his true hurr<sup>ility</sup> of *Ro. 4. 23.*  
so that although he be endow<sup>ed</sup> with  
all gifts and graces, and tho<sup>ugh</sup> he  
orm<sup>e</sup> never so many dutie<sup>s</sup>, he  
denies

Phil. 3. 9.

denies himself in all, he doth not use them as ladders for him to ascend up to heaven by, *But desires to be found in Christ, having his own righteousness which is*

*Law, but that which is through the faith of Christ:* He doth not think himself to be step neerer to heaven for all his works and performances: and if he hear any man praise him for his gifts and graces, he will not conceit that he hath obtained the same by his own industry & pains-taking, as some have proudly thought: neither will he brag it out, as some have done, saying, These graces and gifts have cost me something, I

1 Co. 15. 10.

taken much pains to obtain them; but he saith, *By the grace of God I am that I am, not I, but the grace of God that was with me.* And if he behold an ignorant man, or an uned liver, he will not call him carnal world

1 Th. 6. 5. 7.

or prophane fellow; nor say, *Stand by thyself, come not near to me, for I am holier than they.* (as some have said); but he pitieth him as a man and prays for him, and in his heart saith concerning himself, *Who maketh him to differ? And what hast thou that thou hast not received?*

1 Co. 4. 7.

And thus I might go on and shew you how according to any mans faith is his joy in God, and his true thankfulness to God, and his patience in all troubles and afflictions.

ions, and his contentedness in any con-  
 dition, and his willingness to suffer; and his  
 cheerfulness in suffering, and his contented-  
 ness to part with any earthly thing; yea, ac-  
 cording to any mans faith is his ability to Rom. 11.  
 to be aright, to hear or read the word of God 14.  
 to receive the *Sacrament* with profit  
 and comfort, and to do any duty either to God Heb. 4. 22.  
 after a right manner, and to a right  
 manner; yea, according to the measure of any  
 mans faith is his love to Christ, and so to  
 him; for Christs sake; and so consequently  
 readiness and willingness to forgive an  
 enemy, yea, to forgive an enemy, and to do  
 good to them that hate him; and the more  
 any man hath, the lesse love he hath to  
 the world, or the things that are in the world:  
 to conclude, the greater any man's faith is,  
 the more fit he is to die, and the more  
 willing he is to die.

Neo. Well, Sir, now I do perceive that  
 this is a most excellent grace, and happy  
 that man that hath a great measure of

Evan. The truth is, Faith is the chief  
 grace that *Christians* are to be exhorted to,  
 and exercise; and therefore when the  
 people asked our Lord Christ, what they  
 should doe to worke the works of God?  
 he answered and said, This is the work of  
 God

Joh. 6. 29. God, That yee believe on him, whom he  
 sent, speaking as if there were no other  
 at all required but only believing: for  
 deed, to say as the thing is, believing in  
 deth all other duties in it, and they  
 all from it, and therefore, saith one, Preach  
 faith, and preach all. Whist I bid man  
 lieve, saith learned *Rollock*, I bid him do  
 good things: for saith *D. Preston*, Truth  
 belief will bring forth truth of holiness  
 a man believe, works of sanctification  
 follow, for faith draws after it, in  
 righteousness and sanctification: where  
 (saith he) if a man will go about this  
 work, to change his life, to get victory  
 any sin, that it may not have dominion  
 ver him, to have his conscience purged  
 from dead workes, and to be made partaker  
 of the divine nature, let him not go about  
 it, as a morall man; that is, let him not  
 sider what Commandments there are, but  
 the rectitude is which the law requireth  
 and how to bring his heart to it; but  
 him go about it as a Christian, that is,  
 him believe the promise of pardon in  
 blood of Christ, and the very believing  
 promise will be able to cleanse him  
 from dead workes.

*Neo.* But I pray you, Sir, whence  
 faith its power and vertue to do all this?

*Rollock* on  
*John.*

I cannot  
 certainly  
 direct you  
 in what  
 page to  
 find all  
 this, be-  
 cause the  
 several im-  
 pressions  
 do alter  
 the pages  
 but in  
 that book  
 where I  
 had it, it is  
 in, p. 330,  
 340, 344.

Even. Even from our Lord Jesus Christ, faith doth ingraft a man, who is by nature a wilde Olive-branch, into Christ as to the natural Olive, and tetcheth sap from the root *Christ* and thereby makes the <sup>wards life</sup> bring forth fruit in its kind, yea, faith <sup>of faith, p.</sup> beeth a supernaturall efficacy from the <sup>6, 7, 8, 74,</sup> death and life of Christ, by vertue whereof <sup>75.</sup> True metamorphoseth the heart of a believer, creates and infuseth into him new principles of actions; so that what a treasure of graces *Christ* hath stored up in him, faith beeth & draweth them out to the use of the believer, being as a Conduit-cock, that uttereth all the herbs in the Garden, yea, faith doth apply the blood of Christ to a believers heart, and the blood of *Christ* hath not onely a power to wash from the guilt of sin, but to cleanse & purge likewise from the power and stain of sin, and therefore, saith godly *Hooker*, if you would have <sup>Poor</sup> grace, you must first of all get faith, and that <sup>doubling</sup> will bring all the rest; let faith go to Christ <sup>Christian,</sup> and there is meeknes, patience, humility, <sup>P. 259.</sup> and wisdom, and faith will fetch all them from the soul; therefore, saith he, you must not <sup>P. 154.</sup> look for Sanctification, till you come to Christ in Vocation.

*Rem.* Truly, Sir, I do now plainly see that I have been deceived; and have gone a wrong

wrong way to work, for I verily thinke that holinesse of life must goe before, and so be the ground of it, and produce it, and bring it forth, whereas I do now plainly say that faith must go before, and so produce, and bring forth holines of life.

*Bernard.*  
*Ockine Ser.*  
*of predest.*

*Joh. 15. 16.*

*on Gal. p.*  
*12. 4.*

*Evan.* I remember a man who was enlightened in the knowledge of the Gospel, who saith, There be many that thinke as a man chooseth to serve a Prince, so we choose to serve God; so likewise they thinke that as those who do best service, do receive most favour of their Lord; and as those who have lost it, the more they humble themselves, the sooner they recover it; and as they thinke the case stands betwixt God and them; whereas, saith he, it is not so, but clean contrary; for he himself saith, *Ye have not chosen me, but I have chosen you*; and for that we repent and humble our selves, and do good works, he giveth us his grace; but if we do not repent, humble our selves, do good works, and become holy, because he giveth us his grace: the good thief on the cross was not illuminated, because he did not believe in Christ; but he did confesse Christ, because he was illuminated: for, saith *Jesus*, the Tree must first be, and then the Apples; for the Apples make not the Tree, but the Tree maketh the Apples: So Faith

maketh the person which afterwards  
bringeth forth works ; therefore to do the  
work without faith, is to make the apples of  
wood and earth without the tree, which is  
not to make apples but meer fantasies;  
therefore neighbour *Nomista*, let me in-  
form you, that whereas before, you have re-  
formed your life that you might believe,  
now believe, that you may reforme  
your life, and do not any longer work to  
an interest in Christ, but believe your  
interest in Christ, that so you may work  
and then you will not make the change  
your life the ground of your faith, as  
you have done, & as M. *Culverwell* saith, mā-  
do, who being asked what caused them  
to believe, they answer *because they have tru-*  
*repented and changed their course of life.*

In his  
treatise of  
faith.

*Ant.* Sir, What think you of a Preach-  
er that in my hearing said, he durst not  
exhort nor perswade sinners to believe  
their sins were pardoned, before he saw  
their lives reformed, for fear they should  
take more liberty to sin?

*Evan.* Why, what should I say, but that  
I think that Preacher was ignorant of the  
mystery of faith? For it is of the nature  
of sovereign waters, which so wash off the  
corruption of the ulcer, that they cool the heat,  
and stay the spreading of the infection, and

wards life  
of faith. p.  
56.

so by degrees heal the same : neither did I know that it is of the nature of cords, which so comfort the heart and ease it, till they also expell the noxious humours, and strengthen nature against them.

*Ant.* And I am acquainted with a proof for, though, God knows, a very weak one, that saith, If he should believe before his life be reform'd, then he might believe and yet walk on in his sins : I pray you what would you say to such a man?

*Evan.* Why, I could say with Dr. *Pr.* Let him, if he can, believe truly and completely ; but it is impossible ; let him believe, and the other will follow ; truth of belief will bring forth truth of holiness ; for who, when he ponder it well, can fear a fleshly licentiousness, where the believing soul is united and married to *Christ* ? the Law as it is in the covenant of works, and *Christ*, are in direct opposition, as two husbands to one wife successively ; whilst the law was alive in the conscience, all the fruits were dead. *Rom. 7. 5.* but *Christ* taking the Law Spouse to himself, the Law being dead, his quickning Spirit doth make her fruitful to God, and so raiseth up seed to his former Husband ; for materially these are the works of the law, though produced by the Spirit of *Christ* in the Gospel.

New covenant p.  
361.

Town's assertion of  
grace, p.  
142.

*Modern Divinity.*

*Ant.* And yet, Sir, I am verily perswaded that there be many both preachers and professors in this City, of the very same opinion that these two are of.

*Evan.* The truth is, many Preachers *wards life*  
and upon the praise of some morall ver- of faith, p.  
ty, and do inveigh against some vice of 19.  
times, more than upon pressing men to *Williams*  
believe; but, saith a learned Writer, it will seven gol-  
our condemnation, if we love darknesse den Can-  
rather then light, and desire still to be gro- dlesticks.  
wing in the twy-light of mortality, the pre- P. 39. 4.  
cepts of morall men, than to walk in the *Wards life*  
true light of *divinity*, which is the doctrine of faith,  
of Jesus Christ: and I pittie the preposterous p. 6, 7.  
and unhappy travell of many wel-af-  
fected, who study the practise of this and  
that vertue, neglecting this cardinall and  
medicall vertue: as if a man should water  
all the tree and not the root; faine would  
they shine in patience, meeknesse, and zeal,  
and yet are not carefull to establish, & root  
themselves in faith, which should main-  
tain all the rest; and therefore all their la-  
bour hath been in vain, and to no purpose.

*Nom.* Indeed, Sir, this which you have  
now said, I have found true by my own ex-  
perience; for I have laboured & endeavoured  
to get victory over such corruptions, as  
to overcome my dulnesse, and to perforce

duties with cheerfulnesse, and all in vain.  
*Evan.* And no marvell, for to pray, meditate, to keep a Sabbath cheerfully, have your conversation in heaven, is as possible for you your self to doe, as for *words* life of faith.p. to swim, or for stones to ascend upward. 68.69.70. but yet nothing is impossible to faith, can naturalize these things unto you, can make a mole of the earth a *soul* of heaven: wherefore, though you have tried morall conclusions of purposing, promising, resolving, vowing, fasting, watching and self-revenge: yet get you to Christ with the finger of faith, *touch but the hem of his garment*, and you shall feel vertue come from him, for the curing of all your diseases: wherefore I beseech you, come of your self unto Jesus Christ, and apprehend him by faith, as (blessed be God) I see your Neighbour *Neophytus* hath done, and then shall you finde the like loathing of sin, and love to the law of Christ as he now doth: yea, then shall you finde your corruptions dying and decaying daily more and more, as I am confident he shall.

*Neo*, I but Sir, shall I not have power quite to overcome all my corruptions, and to yeeld perfect obedience to the law of Christ, as the Lord knows, I much desire?

*Evan.*

*Evangel.* If you could believe perfectly, then should it be even according to your desire, according to that of *Luther*, If we could perfectly apprehend *Christ*, then should we be free from sinne: *But (alas) whilst we are here, we know but in part, and so believe but in part; and so receive Christ in part: and so consequently are holy but in part; witness the just, including himself when he saith, In many things we sin all; Iohn the baptist full and loving Disciple when he saith, we say we have no sin, we deceive our selves, the truth is not in us: yea, and witness Luther, when he saith, a Christian man with a body in whose members, as Paul saith, sin dwelleth and warreth: and albeit he fall not into outward and grosse sinnes, as Adultery, Theft, and such like, yet is he not free from Impatience and murmuring against God; yea, saith he, I in my self covetousnesse, lust, anger, pride and arrogancy, also the fear of death, heaviness, hatred, murmuring, impatience: so that you must not look to be free without sin whilst you remaine in this life: yet this I dare promise you, that as you grow from faith to faith, so shall you grow from strength to strength in all other Graces: wherefore saith Godly *Hooker*, Strengthen this grace of faith, and strengthen*

On Gal. p. 173.

1 Cor. 13. 9.

Iam. 2. 3.

1 Joh. 1. 4.

On Gal. p.

144.

Rom. 7. 15

wards life of faith, p. 149.

Souls effectually calling, p. 610.

strengthen all; nourish this, and nourish  
 so that if you can attaine to a great  
 sure of faith, you shall be sure to attain  
 great measure of holinesse, according  
 the saying of Doctor *Preston*, he that  
 the strongest faith, he that believeth  
 the greatest degree the promise of  
 and remission of sinnes; I dare  
 say, he hath the holiest heart and the  
 liest life; and therefore I beseech you  
 Phil. 2. 27. *Labour to grow strong in the faith of the*  
*spel.*

*Neo.* O, Sir, I desire it with all my  
 and therefore I pray you tell me, what  
 would have me to doe that I may  
 more strong?

*Evan.* Why surely the best advice  
 counsell that I can give you, is to  
 that faith which you have, and wra  
 gainst doubtings, and be earnest with  
 in prayer for the encrease of it: for  
 faith *Luther*, as this gift is in the han  
 God only, who bestoweth it when,  
 whom he pleaseth, thou must resor  
 him by prayer, and say with the Apo  
 Lord increase our faith; and you must  
 diligent in hearing the Word preac  
 for as faith cometh by hearing, so is it  
 creased by hearing, and you must also  
 the Word, and meditate upon the fre

New cov.

P. 144.

Choir. ser.  
P. 27.

Luk. 17. 6.

Rom. 10.  
17.

ourishious promises of God; for the promise  
great the immortall seed, whereby the spirit of  
attaineth begets and increaseth faith in the  
cordings of all his. And lastly, you must  
e that ment the Sacrament of the Lords sup-  
believer, and receive it as often as convenient-  
of pain can.

are bent. But by your favour, Sir, if faith be  
nd the gift of God, and he give it when and  
ech whom he pleaseth, then I conceive that  
b of this using such means will not procure  
greater measure of it then God is plea-  
ll my to give.

what you, I confesse it is not the means that  
may neither beget or increase faith, but it is  
spirit of God in the use of means that  
adviceth it; so that as the means will not do it  
to exhort the spirit, neither will the spirit do  
without the means, where the means  
with be had: wherefore I pray you do not  
forasmuch hinder him from using the means.

he hath so, Sir, for mine own part let him say  
en, as he will, I am resolved by the assistance  
effort to be careful & diligent in the use of  
e Apoc means which you have now prescri-  
must as, that so by the increasing of my faith I  
preach be the better enabled to subject to the  
s it as of the Lord, and so walk as that I may  
t also be him. But forasmuch as heretofore he  
e from endeavored to perswade me to believe  
divers

divers points which then I could not  
to be true, & therefore could not assent  
to them: me thinks I do now begin to  
some shew of truth in them, therefore  
you please to give me leave, I will tell  
what points they are, to the intent I  
have your judgement & direction there.

*Evan.* Do so I pray you.

**I** *Neo.* Why first of all he hath endeavoured  
to perswade me that a believer is  
under the law, but is altogether delivered  
from it.

**2** That a believer doth not commit sin.

**3** That the Lord can see no sinne in a  
believer.

**4** That the Lord is not angry with a  
believer for his sins.

**5** That the Lord doth not chastise a be-  
liever for his sins.

**6** Lastly, that a believer hath no cause  
either to confesse his sins, nor to crave  
pardon at the hands of *God* for them, neither  
yet to fast, nor mourn, nor humble  
himself before the Lord for them.

*Eva.* These points which you have  
mentioned, have occasioned many needles  
and fruitles disputes, and that because  
they have either not understood what they  
said, or else not declared whereof they  
affirmed; for in one sense they may all

them be truly affirm'd, and in another sense  
 they may all of them be truly deny'd, where-  
 fore if we would clearly *understand the truth*,  
 we must distinguish betwixt the law as it is  
 the law of works, and as it is the law of  
 Christ. Now as it is the law of works, it  
 may be truly said, that a believer is not un-  
 der the law, but is delivered from it accord-  
 ing to that of the Apostle, *Rom. 6. 14. Ye are*  
*under the law, but under grace. And Rom. 7*  
*but now we are delivered from the law;* and  
 believers be not under the law, but are de-  
 livered from the law, as it is a law of works,  
 then though they sinne, yet doe they not  
 transgresse the law of works; *For where no*  
*law is, there is no transgression, Rom. 4. 15. And*  
*therefore saith the Apostle John, Whosoever*  
*abideth in him sinneth not, 1 Joh. 3. 6. that is*  
*(as I conceive) whosoever abideth in*  
*Christ by faith, sinneth not against the law*  
*of works; and if a believer sin not against*  
*the law of works, then can God see no sin*  
*in a believer, as a transgression of that law;*  
*And therefore it is said, Numb. 23. 21. He*  
*hath not beheld iniquity in Jacob, neither hath*  
*he seen perversnesse in Israel. And again,*  
*as said, Jerem. 50. 20. At that time the*  
*iniquity of Israel shall be sought for, and there*  
*shall be none, and the sins of Judah, and they*  
*shall not be found. And in Cant. 4. 7. Christ*  
 saith

saith concerning his Spouse, *Behold thou art all fair my love, and there is no spot in thee*; Cor. 9. if God can see no sin in a believer, then evidently he is neither angry, nor doth chastise a believer for his sins, as a transgression of that law: and hence it is that the Lord saith concerning his own people that were believers, *Isa. 27. 4. Anger is not in me*. And again *Isa. 54. 9.* the Lord speaking comfortably to his Spouse the Church, saith, *I have sworne that the waters of Noah shall no more go over the earth, so have I sworne that I will no more be wrath with thee, nor rebuke thee*. If we Now if the Lord be not angry with a believer, neither doth chastise him for his sins, if they are any transgression of the law of works, then hath a believer neither need to confesse his sins unto God, nor to crave pardon for them, nor yet to fast nor mourn, nor humble himself for them, as concerning them to be any transgression of the Law, if it is the law of works. Thus you see, if you consider the law in this sense, then these points follow; according as you may see our friend *Antinomist* hath endeavoured to perswade you; but if you do consider the law, as it is the law of Christ, then they are not so, but quite contrary; for as the law of Christ, it may be truly said, that a believer is under the law, and not deliv-

from it, according to that of the Apostle  
*Cor. 9. 21: Being not without law to God,*  
 then *under the law to Christ*; And according  
 to that of the same Apostle, *Rom. 3. 31. Do*  
*we then make void the law through faith? God*  
*forbid; yea by faith we establish the law.* And  
 were a believer be under the law, and not de-  
 livered from it, as it is the law of Christ,  
 if he sin, he doth thereby transgresse  
 the law of Christ; and hence I do conceive  
 that the Apostle *John* saith, both con-  
 firming himself and other believers, *1 Joh.*  
*If we say we have no sinne, we deceive our-*  
*selves, and the truth is not in us*; and so saith  
 the Apostle *James*, Chap, 3. 2. *In many things*  
*we offend all, and if a believer transgresse the*  
*law of Christ, then doubtlesse he seeth it*;  
 it is said, *Prov. 5. 21. That the waies of*  
*our thoughts are before the eyes of the Lord, and he pon-*  
*dereth all his doings.* And in *Heb. 4. 13.* it  
 is said, *All things are naked and open unto the*  
*eyes of him with whom we have to do*; And if  
 the Lord doth see the sinnes that a believer  
 doth commit against the Law, as it is the  
 law of Christ, then doubtlesse he is angry  
 with them; for it is said, *Psa. 106. 40. That be-*  
*cause the people went a whoring after their own*  
*inventions, therefore was the wrath of the Lord*  
*kindled against his people, insomuch that he ab-*  
*horred his own inheritance*; and in *Dent. 1. 37.*  
*Moses*

Ball on  
the cov.  
P. 41.

*Moses saith concerning himself, The Lord was angry with him: And if the Lord be angry with a believer for his transgressing the Law of Christ, then assuredly (if need be) he will chastise him for it; for it is said concerning the seed and children of Iesus Christ, if they forsake my law, and walk not in my precepts, then will I visit their transgressions with the rod and their iniquities with stripes: and 1 Cor. 11. 30. it is said concerning believers in this cause (namely their unworthy receiving of the Sacrament) many are weak and sick among you, and many sleep. And if the Lord be angry with believers, and do chastise them for their sins, as they are a transgression of the Law of Christ, then hath a believer cause to confess his sins unto the Lord, and to crave pardon for them, yea, and to fast and mourn, and humble himself for them, as concerning them to be a transgression of the law of Christ.*

And now my loving neighbour *Neoplatonius*, I pray you to consider seriously of these things, and learn to distinguish aright betwixt the law, as it is the law of works, and as it is the law of Christ, and that in doctrine and practice, I mean, in heart and conscience.

*Neo.* Sir, It is the unfained desire of my heart, so to do, and therefore I pray you give me some direction therein.

*Tho. Evan.* Surely, the best direction that I  
 can give you, is, to labour truly to know,  
 and firmly to believe, that you are not  
 now under the Law, as it is the Law of  
 works; and that you are now under the  
 Law of Christ: and that  
 therefore you must neither hope for what  
 the Law of works promiseth, in case of  
 your most exact obedience; nor fear what  
 it threatneth, in case of your most imper-  
 fect and defective obedience: and yet you  
 must both hope for what the law of Christ  
 promiseth, in case of your obedience, and  
 yet to fear what it threatneth, in case of your  
 disobedience.

*Neo.* But Sir, what be these promises  
 and threatnings? And first, I pray you tell  
 me what it is that the Law of works pro-  
 mises?

*Evan.* The law of works, or which is all  
 that (as I have told you) the Covenant of  
 works promiseth justification and eternall  
 life, to all that yeeld perfect obedience  
 thereunto: and this you are not to hope  
 for, because of your obedience. And indeed  
 as the thing is, you being dead to  
 the law of works, can yeeld no obedience  
 at all unto it; for how can a dead wife  
 yeeld any obedience to her husband? And  
 you can yeeld no obedience at all unto it,  
 what

what hope can you have of andrewarving  
 your obedience? nay, let me tell you m dead  
 Jesus Christ the Son of God hath pur to fe  
 ied both justification and eternall life, ex m  
 his perfect obedience to the law of w conde  
 and hath freely given it to you, as muth o  
 written *Acts 13. 39.* *By him all that be conde*  
*are justified from all things, from which ye witten*  
*not be justified by the Law of Moses: conde*  
*verily, verily, saith our Saviour, He w: a*  
*believeth in me hath everlasting life, Job: 19: 23*  
 47.

*Neo.* And I pray you, Sir, what doth And  
 law of works threaten, in case of merty f  
 disobedience unto it? and th

*Evan.* Why, the penalty which the and fa  
 of works in that case threatneth, is made ye  
 demnation, & death eternal; and this the Lo  
 have no cause at all to fear, in case of wards y  
 most defective obedience, for no man a ma  
 any cause to fear the penalty of that shall be  
 which he lives not under; surely a man you a g  
 liveth under the lawes of *England*, ha shall be  
 cause to fear the penalties of the lawes obdier  
*Spain* or of *France*; even so you that are ware  
 live under the Law of Christ, have no pon it  
 to fear the penalty of the Law of w will  
 Nay, the law of works is dead to y accordi  
 and therefore you have no more in ca  
 to fear the threats thereof, then reason

rewarding wife hath to fear the threats of her  
 you dead husband; nay, then a dead wife hath  
 th put to fear the threats of a dead Husband; Nay,  
 all life, let me say yet more, *Jesus* Christ by his  
 of work condemnation, and death, upon the *Crosse*  
 u, as hath delivered you, and set you free from  
 that condemnation, and eternal death as it is  
 written, *Rom. 8. 1. There is therefore now*  
*no condemnation to them that are in Christ Je-*  
*su;* He saith Christ himself, *Iohn 11. 26.*  
*Whoever liveth and believeth in me, shall ne-*  
*ver die.*

at doubt And thus you see your freedome and li-  
 se of liberty from the law, as it is *the law of works*;  
 and that you may be the better enabled to  
 ch the *and fast in this liberty, wherewith Christ hath*  
 h, is made you free; beware of conceiving that  
 nd thus the Lord now stands in any relation to-  
 case of wards you, or will any way deal with you  
 o man as a man under that law; so that if the Lord  
 of that shall be pleased hereafter to bestow upon  
 a man a great measure of *faith*, whereby you  
 d, shall be enabled to yeeld an exact & perfect  
 e law obedience to the mind and will of God then  
 u that beware of conceiving, that the Lord looks  
 ve no upon it as obedience to the law of works;  
 of work will in any measure reward you for it,  
 ad to according to the promises of that law; and  
 more in case at any time hereafter you be by  
 then reason of the weaknesse of your Faith

and strength of temptation drawn aside, yet as  
 prevailed with, to swerve from the mind, eternal  
 and will of the Lord, then beware of con- whit  
 ceiving, that the Lord sees it as any trans- to ma  
 gression of the law of works; for, if yurch  
 cannot transgress that law, then it is done b  
 possible the Lord should see that which and gi  
 not: And if the Lord can see no sin in you, e  
 as a transgression of the law of works, that awa  
 it is impossible that he should either be herefo  
 gry with you, or correct you for any sin, that a  
 it is a transgression of that law; no, to spe her  
 with holy reverence (as I said before) true yo  
 Lord cannot by vertue of the Covenant into th  
 works, either require any obedience of y Lord d  
 or give you an angry look, or an angry w toward  
 much lesse threaten and afflict you for you; y  
 disobedience to that Covenant. And the liction  
 fore, whensoever your conscience shall be ted, a  
 you, that you have broken any of the cements  
 Commandments, do not conceive the beg  
 the Lord looks upon you as an angry Judge for you  
 armed with justice against you, much les from t  
 do you fear that he will execute his Justice from  
 upon you, according to the penalty of the wife be  
 Covenant, in unjustifying of you, or de series,  
 vining you of your heavenly inheritance, and tom d  
 giving you your portion in hell fire; no of any  
 ture your self, that your God in Christ, want.  
 never un-son you, nor unpouse you, no And

as touching your justification, and eternal salvation, will he love you ever as much the lesse, though you commit never any many or great sins; for this is a certain truth, that as no good, either in you, or done by you, did move him to justify you, *Ezek. 36. 32.* which and give you eternal life; so no evil in you, or done by you can move him to take away from you, being once given. And therefore believe it man, whilst you live, that as *the Lord first loved you freely*, so will he hereafter *heal your back-slidings, and still love you freely*, *Hos. 14. 4.* yea, *He will love you unto the end*, *Joh. 13. 1.* And although the Lord doe expresse the fruits of his anger towards you in chastising and afflicting of you; yet do not you imagine that your afflictions are penall, proceeding from hatred, and vindicative justice, and so as pains and satisfactions for sins, and so as the beginning of eternal torments in hell: for you, being (as you have heard) freed from the law of works, & so consequently from sinning against it, must needs likewise be freed from all wrath, anger, injuries, calamities, afflictions; yea, and from death it self, as fruits and effects of any transgression against that Covenant.

And therefore you are never to confesse  
 P 3 your

your sins unto the Lord, as though you received them to have been committed gainst the law of works, and so make you liable to Gods everlasting wrath and hell fire; neither must you crave pardon and forgiveness for them, that thereby you may escape that penalty; neither do you either fast, or weep, or mourn, or humble your self, out of any conceit, that you shall thereby satisfie the justice of God, appease his wrath, either in whole, or in part, and so escape his everlasting vengeance; for if you be not under the law of works, & if the Lord see no sin in you as transgression of that law, and be neither angry with you, nor doth afflict you for any sin as it is a transgression of that law, then consequently you have no need either to confesse your sins, or crave pardon for them, or fast, or weep, or mourn, or humble your self for your sins, as conceiving there to be any transgression of the Law of works.

*Neo.* Well. Sir, you have fully satisfie me in this point, and therefore I pray you proceed to shew what is that reward which the law of Christ promiseth, which you say I might hope for in case of my obedience thereunto?

*Evan.* Why, the reward, which (I con-

(ive) the law of Christ promiseth to belie-  
 vers, & which they may hope for, answer-  
 ably to their obedience to it, is a comforta-  
 ble being, in the injoyment of sweet com-  
 munion with God in Christ, even in the  
 time of this life, and a freedome from af-  
 flictions both spiritual and corporal, so far  
 as they are fruits and effects of sin, as  
 is any transgression of the law of works :  
 for you know, that so long as a child doth  
 obey obedience to his fathers commands,  
 and doth nothing that is displeasing to  
 him, if he love his child, he will carry  
 himself lovingly and kindly towards him,  
 and suffer him to be familiar with him,  
 and will not whip nor scourge him for his  
 disobedience ; even so, if you unfeigned-  
 ly desire, and endeavour to be obedient  
 unto the minde and will of your loving  
 Father in Christ, in doing that which he  
 commands, and in avoiding that which  
 he forbids, both in your generall and par-  
 ticular calling, and that to the end that  
 you may please him ; Then answerably  
 as you do so, your Father will smile upon  
 you, when you shall draw near to him  
 in praier, or any other of his own Ordi-  
 nances, and manifest his sweet presence,  
 and loving favour towards you, and ex-  
 cept you from all outward calamities ex-

and thus

former

Jam. 4. 3.

Psa 81. 13.  
16.

except in case of triall of your faith and patience, or the like; as it is written 2 Chron. 15. 2. *The Lord is with you, when ye are with him, and if ye seek him he will be found of you.* And so the Apostle James saith *Draw nigh to God, and he will draw nigh to you.* And, O, saith the Lord, *that my people have not hearkened unto me, & Israel had walked in my statutes, he should have fed thee with the finest wheat, & with Honey out of the Rock, as I have satisfied thee.* And this may suffice to shew you what you may hope for in answerable to your obedience to the law of Christ.

*Neo.* Then Sir, I pray you proceed to the telling of what is the penalty which the Law of Christ threatneth, and which I am to fear if I transgresse the Law?

*Evan.* The penalty which the Law of Christ threatneth to you, if you transgresse the Law of Christ, & which you are to fear is the want of near and sweet communion with God in Christ, even in the time of this life, and a liableness to all temporall afflictions, as fruits and effects of the transgressing of that law:

Wherefore whensoever you shall hereafter transgresse any of the ten Commandments, you are to know that you have thereby transgressed the law of Christ, and that

saith the Lord sees it, and is angry with it, with a  
 written cherly anger, and ( if need be) will cha-  
 n, whome you, either with temporall or spirituall  
 he will afflictions, or both, and this your heavenly  
 nes saith he will do, in love to you, either to  
 gh to bring your sins to remembrance, as he did  
 people the sins of *Josephs* brethren, and as the wid-  
 ed in of *Zerephta* confesseth concerning her  
 finest all, or else to purge and take away your  
 ck shames, according to that which the Lord  
 sufficeh, *Isa. 27.9.* By this therefore shall the ini-  
 hope of *Jacob* be purged, & this is all the fruit,  
 the taking away of sin; for indeed saith  
 Culverwell, afflictions through Gods  
 to the blessing are made speciall means to purge  
 law that sinfull corruption, which is still  
 to fear the nature of believers, and therefore  
 they in Scripture most aptly compared  
 Law medicines, for so they are indeed to all  
 ingred children, most soveraign medicines  
 to fear cure all their spirituall diseases; and in-  
 nuntied we have all of us great need thereof,  
 time as *Luther* truly saith, we are not yet  
 or all perfectly righteous; for whilst we remain  
 trans in this life, sin dwelleth still in the flesh, &  
 remnant of sin, *God* purgeth: wherefore  
 herea with the same *Luther* in another place, when  
 mande God hath remitted sinnes, and received a  
 e here into the bosome of grace, then doth  
 ad this lay on him all kinde of afflictions, and  
 the doth

1 Pet. 1.6.

Gen. 42.

20.

1 King. 17.

18.

Of Faith.

P. 30, 31.

On Gal. p.

66.

doth scour & renew him from day to day  
 and to the same purpose Tyndal truly saith  
 If wee look on the flesh, and into the heart  
 there is no *man* so perfect that is not  
 a sinner, nor no man so pure, that hath  
 need to be purged; and thus doth the Lord  
 chastise believers, to heal their natures,  
 purging out that corruption that remaineth  
 therein. And therefore whensoever you  
 hereafter feel the Lords chastising hand  
 on you; let it move you to take the Prophet  
*Jeremiahs* counsel, that is, *To search out  
 thine own waies, and turn unto the Lord, & con-  
 fesse your sins unto him, saying with the*  
 Prodigal, *Father, I have sinned against hea-  
 ven, and in thy sight, and am no more worthy  
 to be called thy son.* And beg pardon and forgive-  
 ness at his hands, as you are taught in the  
 fifth petition of the Lords Praier, *Mat. 6.*  
 yet do not you crave pardon and forgiveness  
 at the hands of the Lord, as a malefactor  
 doth at the hands of a Judge, that feareth  
 condemnation, and death, as though he  
 had sinned against the law of works, and  
 therefore feared hell and damnation, but  
 do you beg pardon and forgiveness, as a  
 childe doth at the hands of his loving Fa-  
 ther, as feeling the fruits of his fatherly cor-  
 rection, in his chastising hand upon you, and  
 fearing the continuance & augmentation

Jer. 3. 40

Luk. 15. 21

the same, if *your sin* be not both pardon-  
ed and subdued; and therefore do you also  
reach your loving Father to subdue your  
iniquities, according to his promise, *Mic. 7*  
And if you find not that the Lord hath  
answered *your prayers*, by your feeling your in-  
iquities subdued, then joyn with your prai-  
sing and weeping, if you can, that so  
you may be the more seriously *humbled* be-  
fore the Lord, and more fervent in prayer:  
this, I hope, may be sufficient to have  
reminded you what is the penalty which the  
Lord of Christ threatneth.

O but Sir, I should think my self a  
worthy man, if I could be so obedient to the  
Lord of Christ, that he might have no need  
to afflict this penalty upon me.

Yea. You say very well, but yet whilst  
you carry this *body* of sin about you, do the  
best you can, there will be need that the  
Lord should now and then give you some  
severe corrections; but yet this let me tell  
you, the more perfect your obedience is,  
the fewer lashes you shall have: *For the*  
*Lord doth not afflict willingly, nor grieve the*  
*children of men, Lam. 3. 33.* And therefore  
according to my former exhortation, and  
your resolution, be *carefull* to exercise your  
faith, and use all means to increase it, that  
it may become *effectually, working by love,*

1 Thes. 1. 3.  
Gal. 5. 3.

For

for according to the measure of your love will be your true love to Christ, and to his Commandments; and according to your love to them, will be your delight in them, and your aptnes and readines to do them. And hence it is that Christ himself saith  
*14. 15. If ye love me, keep my Commandments.*

*And this is the love of God,* saith that lo-  
**Joh. 5. 3.** *Disciple, that we keep his Commandments: his Commandments are not grievous; nay*  
 truth is, if you have this love in your heart, it will be grievous unto you, that you cannot keep them as you would. O if this love do abound in your heart, it will cause you to say with godly Joseph, in case you be tempted as he was, *How can I do this great wickednesse, and so sin against God?* How can I do that which I know will displease so glorious a Father, and so mercifull a Saviour? No, I will not doe it; no, I cannot do it.  
**Psal. 40. 8.** *no, you will rather say with the Psalmist, I delight to do thy will, O my God, yea, thy law is within my heart.*

Nay, let me tell you more, if this love be in God in Christ, be truly, and in any good measure rooted in your heart, then though the chastising hand of the Lord be not upon you; nay, though the Lord do no way expresse any anger towards you, yet if you will but consider the Lords waies towards you,

your waies towards him, you will  
 mourn with a Gospel-mourning, reasoning  
 with your self after this manner; And was  
 under the law of works by nature, and so  
 every transgression against any of the  
 Commandments made liable to ever-  
 ing damnation? and am I now through  
 free mercy and love of God in Christ,  
 brought under the Law of Christ, and so  
 subject to no other penalty for my trans-  
 gressions, but fatherly and loving chastise-  
 ments, which tend to the purging out of  
 sinfull corruption that is in me: O  
 what a loving father is this! O what a gra-  
 cious Saviour is this! O what a wretched  
 man am I to transgress the laws of such a  
 good God as he hath been to me! O the  
 consideration of this, will even as it  
 melt your heart, and cause your eyes  
 drop with the teares of godly sorrow;  
 and the due consideration of these things  
 will cause you to loath your self in your own  
 thoughts for your transgressions; yea, not only to  
 loath your self for them, but also to  
 rebuke them; saying with Ephraim, *What have  
 I do any more with Idols, and to cast them  
 away as a menstruous cloth, saying unto them,  
 ye hence*; And truly you will desire  
 nothing more, then that you might so live,  
 that you might never sinned against the  
 Lord

Ezek. 36.

31.

Hos. 14. 8

Isa. 30. 22

Lord any more. And this is that goodnesse of  
 God which, as the Apostle saith, *leadeth us as the*  
*penitance*: yea, this is that goodnesse of *God*, 12.  
 which will lead you to a free obedience,  
 that if you do but apply the goodnesse of  
 God in *Christ* to your soul, in any  
 measure, then will you answerably  
 obedience to the law of *Christ*; not  
 without having respect either to what  
 law of works either promiseth or threat-  
 neth, but also without having respect  
 what the law of *Christ* either promiseth  
 threatneth: you will do that which  
 Lord commandeth, only because he  
 commandeth it, and to the end that you  
 please him: and you will forbear what  
 forbids, only because he forbids it,  
 end you may not displease him. And  
 obedience is like unto that, which our  
 viour exhorteth his Disciples unto, *Mat.*  
*10. 8.* saying, *Freely you have received, freely*  
*give: and this is to serve the Lord without*  
 of any penalty which either the law  
 works or the Law of *Christ* threatneth,  
 holinesse and righteousness, all the daies of  
 life, according to that saying of *Zecharias*,  
*Luke 1. 74, 75.* And this is to passe the time  
 your sojourning here, in fear, to offend  
 Lord by sinning against him, as the Apostle  
 ter exhorts, *1 Pet. 1. 17.* yea and this is to serve and

goodness acceptably, with reverence and godly  
 leadership, as the Author to the *Hebrews* exhorts  
 Hebr. 12. 28. And thus my dear friend Neo-  
 edien, I have indeavoured according to  
 goodness desire, to give you my judgement and  
 any question in these points.

trably Neo. And truly, Sir, you have done it very  
 nor actually, the Lord enable me to practise  
 to what according to your direction.

or thus Nom. Sir, In this your answer to his  
 respectation, you have also answered me, and  
 smilithen me ful satisfaction in divers points,  
 which out which my friend *Antinomist* & I have  
 se he comany a wrangling fit: for I used to affirm  
 t you men tooth and nail (as men use to say)  
 r whome believers are under the law, & not deliver-  
 ic, to free them, and that they do sinne, and that God  
 And this, and is angry with them, and doth afflict  
 ch our sin for it, and that therefore they ought to  
 ro, humble themselves, & mourn for their sins, and  
 ed, forsake them, and crave pardon for them; and  
 without truly I must confess, I did not understand  
 e law that I did, nor whereof I affirmed; and the  
 meth, reason was, because I did not know the dif-  
 es of pience betwixt the law, as it is the law of  
 echaniams, and as it is the law of Christ.

betime Ant. And believe me, Sir, I used to affirm  
 fend earnestly as he, That Believers are deli-  
 pofteered from the law, and therefore do not  
 to serve, and therefore God can see no sinne in them,  
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and therefore is neither angry with them, nor doth afflict them for sin, and therefore they have no need either to humble themselves, or mourn, or confesse their sins, nor beg pardon for them, the which I believe to be true, could not conceive how the contrary could be true also, but now I plainly see, that by means of your distinguishing betwixt the Law, as it is the law of works, and as it is the law of Christ; there is truth in both, & therefore friend *Nom.* whensoever either you or any man shall hereafter affirm, that Believers are under the Law, and doe sin, and God sees and is angry with them, and doth chastise them for it, and that they ought to humble themselves, mourn, weep, and confesse their sins, and beg pardon for them; if you mean only as they are under the law of Christ, I will agree with you, and never contradict you again.

*Nom.* And truly friend *Antinomist*, whether you or any man else shall hereafter affirm, that believers are delivered from the law, and do not sin, and God sees no sin in them, nor is angry with them, nor afflicts them for their sins, and that they have no need either to humble themselves, mourn, or confesse, or crave pardon for their sins, if you mean it only as they are not under the

law of works, I will agree with you, and never contradict you again.

*Evan.* I rejoyce to hear you speak these words each to other; and truly now I am in hope that you two will come back from your extreames, and meet my neighbour *Neophytus* in the golden Mean, having the Apostle faith, *the same love, being of accord, and of one mind.*

*Nom.* Sir, for my part, I thank the Lord, I now plainly see that I have erred exceedingly, in seeking to be justified as it were by the works of the law, and yet could never be perswaded to it before this day; but indeed should not have bin perswaded to it now, had not you so plainly and fully handled this threefold law: and truly, Sir, I do now unfainedly desire to renounce myself, and all that ever I have done, and by what to adhere onely to Jesus Christ, for now I see that hee is all in all. O that the Lord would enable me so to do! and I beseech you Sir, pray for me.

*Ans.* And truly Sir, I must needs confess that I have erred as much on the other hand, for I have bin so far from seeking to be justified by the works of the law, as I have neither regarded Law nor Works, but now I see mine errour, I pursue (God willing) to reform it.

Q

*Evan.*

*Evan.* The Lord grant that you may. But how do you, neighbour *Neophytus*? for me thinks you look very heavily.

*Neo.* Truly Sir, I was thinking of that place of Scripture, where the Apostle exhorts us, *to examine our selves whether we be in the faith or no*: whereby it seems to me, that a man may think he is in the faith when he is not: therefore, Sir, I would gladly hear how I may be sure that I am in the faith.

*Evan.* I would not have you to make any question of it, since you have grounded your faith upon such a firm foundation as will never fail you, for the promise of God in Christ is of a tried truth, and never yet failed any man, nor ever will: therefore I would have you to close with Christ in the promise without making any question whether you are in the faith or no: for there is an assurance which ariseth from the exercise of faith, *by a direct act*, and that is when a man by faith directly laies hold upon Christ, and concludes assurance from thence.

*Neo.* Sir, I know that the foundation whereon I am to ground my faith remaineth sure, and I think I have already built thereon: but yet because I conceive a man may think he hath done so, when he hath not; therefore would I faine know, how I may be assured that I have done so?

*Evan.* Well, now I understand you what you mean, It seems you do not want a ground for your believing, but for your believing that you have believed.

*Neo.* Yea indeed, that is the thing I want.

*Evan.* Why, the next way to find out and know this, is to look back and reflect upon your own heart, and consider what actions have passed through there; for indeed, this is the benefit that a reasonable soul hath, that it is able to return upon it self, to see what it hath done, which the soul of a beast cannot do. Consider then I pray you that you have bin convinced in your spirit that you are a sinfull man, and therefore have feared the Lords wrath, and eternall damnation in hell. And you have been convinced that there is no help for you at all you in your selfe, by any thing that you can do; and you heard it plainly proved, that Jesus Christ alone, is an all-sufficient help. And the free and full promise of God in Christ hath been made so plain and cleare to you, that you had nothing to object why Christ did not belong to you in particular; and you have perceived a willingness in Christ to receive you, and to embrace you as his beloved Spouse; and you have thereupon consented and resolved to take Christ, and to give your selfe

unto him whatsoever berides you: and I am perswaded you have thereupon felt a secret perswasion in your heart, that *God* in *Christ* doth bear a love to you, and answerably your heart hath been inflamed towards him in love again; manifesting it selfe in an unsained desire to be obedient, and subject to his will in all things, and never to displease him in any thing. Now tell me, pray you (and that truly) whether you have not found these things in you, as I have said?

*Neo.* Yea indeed, I hope I have in some measure.

*Evan.* Then I tell you truly, you have sure ground to lay your believing, that you have believed, upon: and as the Apostle *John* saith, *hereby you may know that you are the truth, and may assure your heart thereof before God,*

1 Joh. 3. 19

*Neo.* Surely Sir, this I can truly say, that heretofore, when I have thought upon my sins, I have conceived of *God* and *Christ* of a wrathfull Judge, that would 'condemne all unrighteous men to eternal death; and therefore when I have thought upon the day of judgement and hel-torments, I have even trembled for fear, and have as it were even hated *God*. And though I have laboured to become righteous, that I might

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escape his wrath, yet all that I did, I did it unwillingly. But since I have heard you make it so plain, that a sinner that sees and feels his sins, is to conceive of God, as of a mercifull, loving and forgiving Father in Christ; that hath committed all judgement to his Son, who came not to condemn men, but to save them; Me thinks I do not now fear his wrath, but do rather apprehend his love towards me; whereupon my heart is inflamed towards him with such love, that I think, I would willingly do or suffer anything, that I knew would please him, and would rather chuse to suffer any misery, then I would do any thing that I knew were displeasing to him.

Evan. We read in the seventh Chapter of Saint Luke's Gospel, that when that sinful, yet believing woman, did manifest her love in Christ, *by her love to him, in washing his feet with her tears and wiping them with the hairs of her head,* ver. 38. He said unto Simon the Pharisee, ver. 47, *I say unto thee, her sins which are many are forgiven her, for she loved much;* even so I may say unto you *Nomista* in the same words, concerning our neighbour *Neophytus*. And to you your self *Neophytus*, I say as Christ said unto the woman, *Thy sins are forgiven thee, thy faith hath saved thee. Go in peace.* Ver. 48. 50.

*Ant.* But I pray you, Sir, Is not this reflecting upon himself to find our ground to lay his believing that he hath believed, upon, a turning back from the covenant of grace, to the covenant of works, and from Christ to himself?

*Evan.* Indeed, if he should look upon these things in himself, and thereupon conclude, that because he hath done thus, God hath accepted of him, and justified him, and will save him, and so make them the ground of his believing, this were to turn back from the covenant of grace to the covenant of works, & from Christ to himself. But if he look upon these things in himself, & thereupon conclude, that because these things are in his heart, Christ dwells there by faith, and therefore he is accepted of God, and justified, and shall certainly be saved, and make them an evidence of his believing, of the ground of his believing that he hath believed; this is neither to turn back from the covenant of grace, to the covenant of works, nor from Christ to himself; so that these things in his heart, being the daughters of faith, and the off-spring of Christ, though they cannot at first produce or bring forth their Mother, yet may they in time of need nourish her.

*Goodwin,*  
Christ set  
forth p. 2.

*Nom.* But I pray you Sir, are there not

other things besides these that, he saith, he finds in himself, that a man may look upon as evidences of his believing, or (as you call them) as grounds to believe that he hath believed?

*Evan.* Yea indeed, there are divers other effects of faith, which if a man have in him truly, he may look upon them as evidences that he hath truly believed; and I will name three of them unto you.

Whereof the first is, when a man truly loves the word of God, and makes a right use of it. And this a man doth, first when he hungers and thirsts after the Word, as after the food of his soul, desiring it at all times even as he doth his appointed food, Job 23. 12.

Secondly, when he desires and delights to exercise himself therein day and night, that is, constantly, Psal. 1. 2.

Thirdly, when he receives the word of God, as the word of God, and not as the word of man, setting his heart in the time of hearing or reading it as in God's presence & being affected with it, as if the Lord himself should speak unto him; being most affected with that ministry, or that portion of Gods word which sheweth him his sins & searcheth out his most secret corruptions, denying his own reason and affections, yea, and his profits and pleasures in any thing when the Lord shall require it of him.

Fourthly, this a man doth, when he makes the word of *God* to be his chief comfort at the time of his afflictions, finding it at that time to be the main stay and solace of his heart.

1 Joh. 5. 1.

The second Evidence is, when a man truly loves the children of *God*, that is, all godly and religious persons, above all other sorts of men; and that is, when he loves them not for carnal respects, but for the graces of *God* which he seeth in them. And when he doth seek lights in their society & company, and makes them his only companions, *Psal.* 119. 63. and when his well-doing (to his power) extends it self to them, in being pitiful and tender hearted towards them, and in gladly receiving of them, and communicating to them any necessities with a ready minde, and when he hath not the glorious faith of *Christ*, in respect of persons, *Jam.* 2. 12. but can make himself equall to them of the lower sort, such a one *Rom.* 12. 16. and when he loves them at all times, even when they are in adversity, poverty, disgrace, sickness, or otherwise in misery.

*Ha.* 16. 3.

*Phil.* 7.

1 Joh. 3. 17

*Mat.* 6. 14.

The third Evidence is, when a man can truly love his enemies, and that he doth when he can pray heartily for them; and forgive them their particular trespasses against him, being more grieved for that they have

he make sinners against God, then for that they  
 inform him wronged him; and when he can for-  
 get at their them, and yet could be revenged of  
 e of them, either by bringing shame or misery  
 on them, *1 Pet. 3. 9, Rom. 12. 14*, and when  
 an true strives to overcome their evil with good-  
 body and being willing to help them, and relieve  
 sorts them in their misery, and to doe them any  
 them need in soul or body. And lastly, when  
 s of God can freely and willingly acknowledge  
 he do enemies just praise, even as if he were his  
 and makest friend.

63. and so. But Sir, I pray you let me ask you one  
 extension more touching this point, and that  
 tender suppose, that hereafter I should see *no out-*  
*ward evidences*; and question whether I had  
 to their any true *inward evidences*, and so whe-  
 then have ever I did truly believe or no: What  
 in such I do then?

in such *Evan*. Indeed it is possible you may come  
 to such a condition, and therefore you doe  
 at all to provide aforehand for it. Now then,  
 if, ever it shall please the Lord to give you  
 wise into such a condition; first, let me warn  
 you to take heed of forcing and constrain-  
 ing your self to yeeld obedience to Gods  
 commandments, to the end you may so get  
 evidence of faith again, or a ground to lay  
 upon your believing, that you have believed, up-  
 on them; and so forcibly to hasten your assurance  
 before

M. Cotton  
of New  
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Poor  
doubting  
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p. 37.

Goodwins,  
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light, p.  
194.

Hos. 14. 3.  
Luk. 3. 15.

before the time; for although this be no  
turn quite back to the covenant of works  
(for that you shall never do) yet it is to  
aside towards that covenant, as *Abra*  
*did*, who after that he had long waited  
the promised seed, though he was before  
stified by believing the *free promise*; yet  
the more speedy satisfying of his faith,  
turned aside to go in unto *Hagar*, who  
(as you have heard) a *type* of the *covenant*  
works: so that you see this is not the  
way: but the right way for you in this  
to get your assurance again is, when a  
ther things fail, to look to Christ, that  
to the word and promise, and leave off  
cease a while to reason about the truth  
your faith, and set your heart on work  
believe, as if you had never yet done it;  
ing in your heart, Well Satan, suppose  
faith hath not been true hitherto, yet  
will I begin to endeavour after true faith  
and therefore, *ô Lord*, here I cast my self  
thy mercy afresh; *For in thee the fatherless*  
*mercy*: thus, I say, hold to the *Word* go no  
way, but keep you here, and you shall  
forth fruit with patience.

Neo. Well Sir, you have fully satisfied  
concerning that point; but, as I remember  
followeth in the same verie, *Know ye*  
2 Cor. 13. 5. *your own selves, how that Jesus Christ is in*

be no *ye be reprobates* : wherefore I desire to  
of wor how a man may know that *Jesus Christ*  
is to him.

*Abram*. Why, if Christ be in a man, he lives  
waited in, as saith the Apostle, *I live not, but*  
before *it liveth in me*.

; ye But how then shall a man know that  
saith *it lives in him*?

who *man*. Why, in what man soever Christ  
even according to the measure of his faith  
the executes his threefold Office in him, *viz.*  
this propheticall, Priestly, and Kingly Of-  
men

that *ee*. I desire to hear more of this three-  
e off. Office of *Christ*, and therefore, I pray  
true Sir, tell me, first, how a man may know  
wor. Christ executes his Propheticall Office  
e it. in?

pose *man*. Why, so farre forth as any man  
yet and knowes that there was a Cove-  
ne made betwixt *God*, and all man-kinde  
elf *Adam*, and that it was an equal covenant *Job. 5. 27.*  
erles that *Gods* justice must needs enter upon  
go n. breach of it, and that all man-kinde  
all that cause were liable to eternall death  
sified damnation, so that if God had con-  
mbe. demned all man-kinde, yet had it been but  
ye. Sentence of an equall and just Judge,  
in. ing rather the execution of his justice,  
ex. in mans ruine and destruction, and there-  
upon

Phil. 1. 27.

1 Theſ. 4. 3

upon takes it home, and applies it particularly to himself, and so is convinced, he is a *miserable, lost, and helpless man*; In so far forth as a man doth this, *Christ* executes his Prophetical Office in him, in teaching him, and revealing unto him the Covenant of works. And so far forth as any man hears and Knows that God made a Covenant with *Abraam*, and all his blessed seed in *Jesus Christ*, offering him freely to all, to whom the sound of the Gospel comes, and giving him freely to all that receive by faith, and so justifies them, and keeps them eternally, & thereupon hath his heart opened to receive his truth, not as a man taketh an object, or a theological point to his head, whereby he is only made able to discourse, but as an habituall and practical point, receiving it into his heart, by the power of the Gospel, and applying it to himself, laying his eternal state upon it, and setting it to his seal, *That God is true*: I say in so far forth as a man doth thus, *Christ* executes his Prophetical Office in him, in teaching and revealing to him, the covenant of grace, and so farre forth as any man hears and knows, *That this is the wil of God even his Justification*; And thereupon concludes that it is his duty to endeavour after it: In so far forth as a man doth this, *Christ*

his prophetical office in him, in  
 ing and revealing his law to him: And  
 hope, is sufficient for answer to your  
 question.

I pray you Sir, in the second place, tel  
 how a man may know that Christ ex-  
 his priestly office in him.

Why so far forth as any man hears  
*that Christ hath given himselfe as*

Heb. 9. 26.

*an absolute and perfect sacrifice* for the  
 believers, and joyn'd them unto him-

faith, and himself unto them by his  
 and so made them one with him and

*entered into Heaven it selfe, to appeare in*  
*the presence of God for them*, and hereupon

Heb. 9. 24.

boldned to go immediately to God in  
 as to a Father, and *meet him in Christ*

present him with Christ himself, as  
 a Sacrifice without spot or blemish: I

so far forth as any man doth this, *Christ*  
 does his priestly office in him.

But Sir, would you have a believer  
 immediately unto God, how then

*Christ* make intercession for us at *Gods*  
 hand? as the Apostle saith he doth,

8. 34.  
 It is true indeed, Christ as a publick

on, representing all believers appears  
 are God his Father, and willeth ac-

Perkin's  
 on the  
 Creed, p.  
 he 356.

ing to both his natures, and desireth as

he is man, that God would for his  
 etion sake, grant unto them, what  
*they aske according to his will:* but  
 must go immediatly to God in prayer,  
 that; you must not pitch your prayers  
 Christ & terminate them there, as if he  
 to take them and present them to his  
 but the very presenting-place of your  
 ers must be God himself in Christ; you  
 must you conceive as though Christ  
 Son were more willing to grant your  
 quest then God the Father. For what  
 Christ willeth, the same also the Father  
 ing well-pleased with him) willeth: in  
 therefore, I say, and no where else, must  
 expect to have your petitions granted  
 as in Christ and no place else, so for  
 sake and nothing else: & therefore I bid  
 you to beware you forget not Christ,  
 you goe unto the Father to beg any  
 which you desire, either for your  
 others, especially when you desire to  
 any pardon for sin, you are not to  
 that when you joyn with your prayers  
 ing, weeping, and afflicting of your self, that  
 so doing you shall prevail with God  
 you, and grant your petitions, no, no,  
 must meet God in Christ, and present  
 with his sufferings; your eye, your  
 and all your confidence, must be there

that be as confident as possible you  
 may, expostulate the matter, as it were,  
 God the Father, and say, Lo, here is  
 a person that hath well deserved it, here  
 is a person that wills and desires it, in  
 answer to what thou hast said, *Thou art well pleased;*  
 here is the person that hath paid the  
 ransom, and discharged the bond for all my  
 sins; and therefore, O Lord! now it stand-  
 eth with thy justice to forgive me: and thus  
 shall we do, why then you may be assured that  
 Christ executes his priestly office in you.

I pray you, Sir, in the third place,  
 shew me how a man may know that Christ  
 executes his Kingly Office in him?  
 Answer. Why so far forth as any man hears  
 of Christ, That all power is given unto  
 him both in Heaven and in Earth, both to  
 bind & overcome all the lusts & corrup-  
 tions of Believers, and to write his law in  
 their hearts, & hereupon takes occasions to  
 glorify in Christ, for the doing of both in him,  
 so far forth as he doth this; why  
 then he executes his Kingly Office in him.

Mat. 28. 18

Why then, Sir, it seems that the  
 place where Christ executes his Kingly of-  
 fice, is in the hearts of believers?

Answer. It is true indeed, for Christ's King-  
 dom is not temporal or secular over the na-  
 tional lives, or civil negotiations of men, but  
 his

Reynoldson  
 Psalme  
 110. p. 2.

his *Kingdome* is *spiritual* and *Heavenly* the souls of men, to awe and over-rule hearts, to captivate the affections, to bring into obedience the thoughts, and to subvert and pull down strong holds; for when our father *Adam* transgressed, he, and we all, forsook *God*, & chose the *divel* for our father and king, so that every mothers child us are by nature under the government of *Satan*, & he rules over us, till *Christ* comes to our hearts & dispossesseth him according to the saying of *Christ* himself, *Luke* 11. 21. *when a strong man arm'd keeps the palace, his goods are in peace*, that is, saith *Calvin*, *Satan* can holdeth them that are in subjection to him in such bonds and quiet possession, till he rules over them without resistance: when *Christ* comes to dwell in any mans heart by faith, according to the measure of faith, he dispossesseth him, and setteth himself in the heart, and roots out and pulls down all that withstands his government there, and as a valiant *Captain* he stands on his guard, and enables the soul to gather together all its forces and powers to resist, and withstand all its, and his enemies, so set it self in good earnest against them when they at any time offer to regain their gain; and he doth especially enable the soul to resist, and set it self against the prince of the world.

Harmony  
329.

evenly enemy, even that which doth most oppose  
 Christ in his government, so that whatsoe-  
 ver lust or corruption is in a believers heart  
 as most predominant, Christ doth  
 enable him to take that into his mind, and  
 have most revengefull thoughts against  
 and to make complaints to him against  
 and to desire power and strength from  
 against it, and all because it most with-  
 stands the government of Christ, and is the  
 worst traitor to Christ, so that he useth all  
 means he can, to bring it before the  
 judgement-seat of Christ, & there he calls for  
 vengeance against it; saying, O Lord Jesus Christ  
 thou art a rebel and a traitor, that doth with-  
 stand thy Government in me, wherefore I  
 pray thee come and execute thy Kingly of-  
 fence in me, and subdue it; yea, vanquish and  
 overcome it, whereupon Christ gives the  
 answer that he did to the Centurion,  
*thy way, and as thou hast believed, so be  
 done unto thee.*

Mat. 8. 13.

And as Christ doth thus suppress all o-  
 ther Governours but himself in the heart of a  
 believer, so doth he race out and deface all  
 other laws, and writes his own there, accord-  
 ing to his promise, Jer. 31. 33. and makes  
 him pliable and willing to doe and suffer  
 his will, and that because it is his will, so  
 that the mind and will of Christ, laid down

in his word, and manifested in his works, *Christ e*  
 not only the *rule of a believers obedience,* *under th*  
 also the *reason* of it; as I once heard a good *the tr*  
*Minister* say in the *Pulpit*: So that he doth *and an*  
 not only do that which is Christ's will, *Evan*  
 he doth it, because it is his will. *you*

Mr. Caryl at  
 Black-fri-  
 ars.

O that man which hath the law of Christ  
 written in his heart, according to the *will I ce*  
 sure of it, he reads, he hears, he praies, he *me; t*  
 ceives the *Sacrament*, he keeps the *Lords* *emb*  
*holy*, he exhorts, he instructs, he confers *jects in*  
 doth all the duties that belong to him *ther,*  
 his general calling, because he knowes *and o*  
 the minde and will of Christ he should *now,*  
 so, yea, he patiently suffers, and willingly *editio*  
 undergoes afflictions for the cause of *beyon*  
 because he knows it is the will of Christ *(more)*  
 such a man doth not onely yield *with a fic*  
 and perform the duties of the first Table *ank my*  
 the law by vertue of Christs command, *even;*  
 of the second also. O that husband, parent, *my soul,*  
 master or magistrate, that hath the law *I co*  
 Christ written in his heart, he doth his *is day;*  
 ry to his wife, child, servant or subject, *faith,*  
 lingly and uprightly, because Christ requir *or, i*  
 it and commands it. And so that *in Ch*  
 servant or subject, that hath the law of *esse Go*  
 written in his or her heart, they doe *d there*  
 duties to husband, parent, master or govern *ed no*  
 freely and chearfully, because their *ther i*  
*own*

works, Christ commands it. Now then if you find  
 things in your heart, you may con-  
 sider that Christ rules and reigns there as  
 he doth and King.

Will, *Evan.* Sir, be pleased to give me leave to  
 tell you some part of my mind, and then  
 of Christ I cease to trouble you any more at this  
 time; the truth is, I have ever since I could  
 remember, felt a kind of restless discontent-  
 ments in my spirit, and for many years to-  
 wards him, I fed my self with hopes of finding  
 rest and content in persons and things here  
 below, scarce thinking of the state and  
 condition of my soul, or of any condi-  
 tion beyond this life, untill (as I told you  
 of before) the Lord was pleased to visit me  
 with a fit of sickness, and then I began to be-  
 lieve my self of death, judgement, hell, and  
 damnation; and to take care, and seek rest for  
 my soul, as well as for my body: but ad-  
 d, partly, I could never find rest for it before  
 the law that day; because indeed, I sought it not  
 by his faith, but as it were by the works of the  
 law, or, in plain terms, because I sought it  
 not in Christ, but in my self: but now, I  
 know, O my God, I see that Christ is all in all;  
 and therefore by the grace of God, I am re-  
 solved no longer to seek rest and content,  
 either in any earthly thing, nor in  
 mine own righteousness, but only in the

free love and favour of God, as he is in  
 Son Jesus Christ, and, God willing, he  
 shall be my souls rest: And I beseech you  
 Sir, pray for me, that it may be so, and  
 have done.

*Evan.* This point, concerning the beat-  
 happines or souls rest, is a point very new  
 full for us to know; and indeed it is a point  
 that I have formerly thought upon; and  
 therefore though my occasions do now begin  
 to call me away from you, yet nevertheless  
 since you have begun to speak of it, I shall  
 if you please proceed on, if you shall any  
 you give occasion, and as the Lord shall  
 ble me.

*Ant.* With a very good will, Sir, for I  
 deed it is a point that I much desire to hear  
 of.

*Evan.* First, then I would intreat you  
 consider with me, that when God at first  
 gave man an elementish body, he did also  
 infuse into him an immortal soul of a spiri-  
 tuall substance; and though he gave the  
 soul a local being in his body, yet he gave  
 a spirituall well-being in himself, so that  
 the soul was in the body by location, and  
 at rest in God by union and communica-  
 on; and this being of the soul in God at first  
 was mans true being, and his true happi-  
 nesse; now man falling from God, God

is in this justice left man ; so that the actual  
union and communion that the soul of  
man hath with God at first, is broken off,  
and mans soul are parted, and it is in a  
restlesse condition, howbeir, the Lord ha-  
ving seated in mans soul a certain charact-  
er of himself, the soul is thereby made to  
aspire towards that *summum bonum*, that  
highest good, even God himself, and can find  
no rest no where, till it come to him.

*Nom.* But stay, Sir, I pray you, how  
can it be said, that mans soul doth re-as-  
pire towards God the Creator, when as it  
is evident that every mans soul naturally  
is bent towards the creature, to seek a rest  
there?

*Evan.* For answer hereunto, I pray you  
consider, that naturall mans understand-  
ing is *dark* and *blind*, & therefore is igno-  
rant what his own soul doth desire, and  
strongly *aspire* unto, it knoweth indeed  
that there is a want in the *soul*, but till it be  
enlightened, it *knoweth not what it is which the*  
*soul wanteth*: for indeed the case standeth with  
the soul, as with a childe new born, which  
childe by natural instinct doth gape and cry  
for nutriment; yea, for such nutriment as  
may agree with its tender condition; and if  
the Nurse through negligence, or ignorance  
either give it no meat at all; or else such as

it is not capable of receiving; *the child* *seth it* & still crieth in strength of desire after the *dug* : yet doth not the *childe* in the estate, know by any intellectuall power or understanding, what it self desireth : even so mans poor soul doth cry to God as for its proper nourishment, but his understanding, like a *blinde ignorant Nurse*, not knowing what it cryeth for, doth offer to the heart a *creature* instead of a *Creator* : thus the reason of blindnesse of the understanding together with the corruption of the will and disorder of the affections, mans soul is kept *by violence* from its proper center, even God himself; O how many souls are there in the world, that are hindred, if not quite kept from *rest in God*, by reason that their blinded understanding doth present unto their senses all appetites, varieties of sensuall objects!

Is there not many a *luxurious* person's soul hindred, if not quite kept, from *true rest in God*, by that beauty which *nature* hath placed in *feminine faces*; especially when *Satan* doth secretly suggest into such feminine hearts a desire of an *artificiall dressing* from the head to the foot : yea, and some-times *painting the face* like their mother *Jezabel*.

And is there not many a voluptuous *Epicure's* soul hindred, if not quite kept from *rest in God*, by beholding the colour,

ing the sweetnesse of dainty delicate drink  
his wine red in the Cup, and his beer of  
amber colour in the glass : in the Scripture  
read of a *certain man that fared deliciously*  
every day, as if there had been no more but  
so ill-disposed : but in our times there  
certain *hundreds* both of men & women,  
do not only fare deliciously, but volup-  
tuously twice every day, if no more ?

And is not there many a proud persons  
hundred, if not quite kept from rest in  
by the harmonious sound of popular  
noise; which like a loadstone draweth the  
in-glorious heart to hunt so much the  
eagerly, to augment the eccho of such  
reputation ?

And is there not many a covetous person's  
hundred, if not quite kept, from rest in  
by the cry of great abundance, the  
words of wealth, and the glory of gain ?

And is there not many a muscical minde  
hundred, if not quite kept from sweet com-  
in God, by the harmony of artificiall  
concord upon muscical instruments ?

And how many perfumed fools are there  
in the world, who by smelling their sweet  
apparell and their sweet nose-gayes are kept  
from soul-sweetnesse in *Christ* ? And thus  
doth Satan like a cunning fisher, bait his  
hook with a sensuall object, to catch men

with; and having gotten it into their jaws, he draweth them up and down in their sensual contentments, till he hath so drowned them therein, that the peace and rest of their souls in God be almost forgotten: and hence it is that the greatest part of mans life, in many, their whole life is spent in seeking satisfaction to the sensual appetite.

*Nom.* Indeed Sir, this which you have said, we may see truly verified in many men, who spend their dayes about the vanities, and will afford no time for religious exercises, no, not upon the Lords day by their good will.

*Neo.* You say the truth, and yet let me tell you withall, that a man by the power of his naturall conscience may be forced to forsake these; that his hopes of happiness are in God alone and not in these things, yea, and he will forsake profits, and pleasures, and all sensual objects, as unable to give his soul true contentment, and fall to the performance of religious exercises, and yet never come there, and never come to God for rest; if we consider it, either in the multitude of sensual livers, or in the more religiously religious, we shall perceive that the religious exercises of men, do often deceive and strangely delude many men in their hearts happiness in God.

their joy. For the first sort, though they be such as  
 make their belly their best God, and do  
 sacrifice but to *Bacchus, Apollo, or Venus*,  
 though their conscience do accuse them  
 and know these things are naught, yet in that  
 life, they have the name of christians put upon  
 them in their *baptisme*; and for as much as  
 they do often repeat the Lords prayer, the  
 you know the Creed, and the Ten Command-  
 in manners; and in that it may be they have late-  
 about the custom'd themselves to go to Church,  
 for to hear Divine Service, and a preaching  
 Lords day and then, and in that they have divers  
 times received the Sacrament, they will  
 yet not be perswaded but that God is well plea-  
 sed with them, and a man may as well per-  
 suade them that they are not men and  
 are in Heaven, as that they are not in a good  
 condition.

And for the second sort, that ordinarily  
 have more humane wisdom and humane  
 understanding than the former sort, and seem to  
 be yet more holy and devout than the former  
 sort; yet of sensually ignorant people, yet how  
 many are there of this sort, that never passe  
 beyond the outward court of bodily  
 performances, Feeding and Feasting them-  
 selves as men in a dream, supposing  
 themselves to have all things, and yet in-  
 deed have nothing but only a bladder full  
 of,

of, or rather a brain full of wind and worldly conceptions.

Are there not some who give themselves to more especiall searching and seeking out for knowledge in *Scripture*-learnedness and Clerk-like skill in this Art, and Language, till they come to be able to repeat all the historicall places in the Bible yea and all those texts of Scripture, which they conceive do make for some private opinion of theirs concerning ceremonies of Church-government or other such circumstantiall points of Religion, touching which points they are very able to reason and dispute, and to put forth curious questions as are not easily answered?

Are not some of these men called *System-makers*, and begetters or devisers of new opinions in religion; especially in the manner of worshipping God, as they use to call it, wherein they finde a beginning, but hardly any end: for this religious knowledge is so variable through the multiplicity of curious wits and contentions, that the life of man may seem too short to take a full view of this variety: though all *Sects* say, they will be guided by the word of truth, and all seem to bring *Scripture*, which indeed is but one, as God is but

by reason of their severall constructions and interpretations of Scripture, and of their own humane wisdom, are many?

And are there not others of this sort of men, that are ready to embrace any new way of worship, especially if it come under the cloak of Scripture-learning, and have a new way of truth founded upon the letter of the Bible, and seem to be more zealous and more than their former way; especially the Teacher of that new way can but wear a sad and demure countenance, and when a grace lift up his head and his eyes towards heaven, with some strong groan declaring of his newly conceived opinion, and that he frequently use this phrase, *the glory of God*? O then, these men are not of another opinion, supposing themselves that God hath made known the farther truth to them; for by reason of the blindness of their understanding, they are not able to reach any supernatural truth, although they do by literall learning, and Clerk-like cunning dive never so deep into the Scriptures; and therefore they are ready to entertain any form of religious Exercise, as shall be suggested unto them.

And are there not a third sort much like

to these men that are excessive and much  
in the performance of religious exercises. Surcly Saint *Paul* did perceive that  
was the very *God* of some men in his time  
and therefore he willeth *Timothy* to in-  
struct others, *That bodily exercise profiteth lit-  
tle*, or as some read it, *nothing at all*,  
doth oppose thereunto godlinesse, as becometh  
another thing then bodily exercise,  
saith, that it is profitable, &c.

And doe not you think there are  
men at this day that know none  
good then bodily exercise, and can  
distinguish betwixt it & godlinesse? Now  
*bodily exercises* are mutable and variable,  
according to their conceits and opinions,  
all sects have their severall services (as  
call them) yet all bodily, and for the  
part only bodily, the which they performe  
to establish a rest to their souls, because  
they want rest in *GOD*; and hence  
that their peace and rest is up and down  
according to their working better  
worse; so many Chapters must be read,  
so many Sermons must be heard, and  
many times they must pray in one  
and so many daies in a week or in the year  
they must fast, &c. or else their  
can have no rest: but mistake me  
pray, in imagining, that I speak against

and man doing of these things, for I doe them  
us exercise my self, but against resting in the do-  
ve that of them, the which I desire not to

in his time and thus you see that mans blind un-  
worthy to stand doth not onely present unto  
e professed sensual appetite, sensual objects, but also  
at all, as sensual appetites, rational objects,  
he, as mans poor soul is not only kept  
exercise, rest in God by means of sensuality,  
e are also by means of formality, if Satan  
none can keep us from rest in God by feeding  
can have senses with our mother *Evals* apple,  
Now he attempts to do it, by blinding our  
variable, and so hindering us from seeing the  
inions of the Gospel; if he cannot keep us  
es (as *Egypt* by the flesh-pots of sensuality,  
or the will he make us wander in the wilder-  
y periods of religious and rational formal-  
, because so that if he cannot hinder us more  
ence in us, then he attempts to doe it more  
nd do so.

better. *Mem.* But Sir, I am perswaded there be  
read, many men that are so religiously exercised  
d, and doe performe such duties as you have  
one mentioned, and yet rest not in them but in

the year. *Ques.* Questionles there be some Christi-  
their low that look upon such exercises as means  
ne not of God, both to beget and in-  
k again crease

crease faith, and all other *graces* of his in the hearts of his people; and therefore the intent that their faith and love, and other graces may increase, they are careful to wait upon God, in taking all convenient opportunities to exercise themselves therein, and yet have their souls rest in God, and are content in such exercises,

But alas, I fear me the number of such men are very few, in comparison of those that do otherwise: for do not the most part of men that are so religiously exercised, either conceive, that as they have offended and displeased God by their former disobedience, so they must pacifie & appease him by their future obedience, and therefore are carefull to exercise themselves in that way of duty, and that way of worship, all to that end: yea, and they conceive that they have corrupted, and defiled, and polluted themselves by their falling into sin, they must also purge, cleanse, and purifie themselves by rising out of sin, and walking in new obedience, and so all the good they do, and all the evil they eschew, they pacifie God, and appease their own consciences; and if they seek rest to their souls in this way; why, it is the way of the covenant of works, where they shall never be able to reach God; nay, it is the way to come

of his Sout of Christ, where they shall never  
therfore be able to come neer him, he being a consu-  
ve, and fire.

are care. But Sir, I pray you, would you not  
convent your senses to be any longer exercised  
es ther any of their objects? would you have  
od, and no longer to take comfort in the good  
es of this life?

er of man. I pray you, do not mistake me, I  
on of I do not speak as though I would have you  
most ally to refuse the lawfull use of any of  
rcised. Lords good creatures, which he shall  
e offered to afford you; neither do I pro-  
er 'dill you from all comfort therein: but this is  
peace which I do desire, to wit, that you would  
rfore endeavour to attain to such a peace, rest and  
ves in God as he is in *Christ*, that the  
rship, ent cry of your heart may be restrain-  
once, and that your appetites may not be so  
fled, able, nor so unruly as they are natural-  
ling, but that the unruliness thereof may be  
and brought unto a very comely *decorum* and or-  
and way, so that your sensual appetites may with  
the much more easinesse and contentednesse be  
new, and the objects of their desires; yea and  
n contented (if occasion be) with that which  
their most repugnant to them, as with hun-  
covens, cold, nakednesse, yea, and with death it  
eable; for such is the wonderfull work-  
consent of the hearts quiet and rest in God,  
that

that although a mans senses be still exercised in, and upon their proper objects may it be truly said, that such a mans heart is not sensual; for indeed his heart taketh contentment in any such exercises, it being the most part exercised in a more transcendental communion with God, as he is in Christ: indeed the man that hath this peace and rest in God may be truly said to use the world, as though he used it not, in that he receiveth no cordial contentment from any sensuall exercise whatsoever, & that because his heart is withdrawn from them; whereof withdrawing of the heart is not unpointed at, in the speech of the Spouse in *S. 2. I sleep, saith she, but my heart waketh*: so may it be said, that such a man, he is sleeping, looking, hearing, tasting, smelling, eating, drinking, feasting, &c. but his heart is withdrawn from the creature, and resting in God his Saviour, and his soul is glorifying his Lord: so that in the midst of sensuall delights, his heart secretly saith, *but my happines is not here.*

*Nom.* But Sir, I pray you, why do you call rational and religious exercises, a *seruicelike*?

*Evan.* For two reasons: first, because as the children of *Israel*, when they were got out of *Egypt*, did yet wander

in the wilderness before they came into the land of *Canaan*, even so do many men wander long in rationall and religious exercises, after they have left a sensuall life, before they come to rest in *God*, whereof the land of *Canaan* was a type.

Secondly, because as in a wilderness men often lose themselves, and can find no way to the place whither they would go, but supposing (after long travell) that they are neer the place whither they would go, are in truth farther off: even so fareth it with many; yea with all such as walk in the way of reason, they lose themselves in the woods and bushes of their works and doings, so that the longer they travel, the further they are from *God*, and true rest in him. *Nom.* But Sir, you know that the Lord hath indued us with reasonable souls, should you not then have us to make use of reason?

*Evan.* I pray you doe not mistake me, I do not contemp nor despise the use of reason, only I would not have you to establish it to the chief good, but I would have you keep it under, so that if with *Hagar*, it attempt to bear rule, and lord it over your heart, then would I have you in the wisdom of *God*, like *Sarah*, to cast it out from having dominion; in few words, I would have you more strong in desire, then

curious in *speculation*; and to long more to feel communion with God, then to be able to dispute of the *genus* or *species* of any question, either *humane* or *divine*: and presse hard to know God by powerfull experience, and though your knowledge be great, and your obedience surpassing many; yet would I have you to be truly nullifi'd, annihilated and made nothing, & become *fools* in all *science* & *glory* in nothing, but only in the Lord; and I would have you with the eye of faith sweetly to behold all things extracted out of one thing, and in one to see all; in word, I would have in you a *most* profound silence, condemning all curious questions & courses, and to ponder much in your heart, & prate little with your tongue, Be swift to hear, but slow to speak, and slow to wrath, as the Apostle James adviseth you: and by this means wil your reason be subdued, and become subject to your faith; for then is reason subject to faith, when it is subjugated unto faith, and then will reason keep its true limits, and you will become ten-times more reasonable then you were before; so that I hope you now see, that the hearts farre from the sensual and rational life, is not to be considered absolutely, but respectively, doth not consist in a going out of either, but in a right use of both.

Jam. I. 10.

*Nom.* Then Sir, it seemeth to me, that God Christ apprehended by faith, is the onely rest for mans soul.

*Evan.* There is the true rest indeed, there the rest which *David* invites his soul unto. *Psa. 116. 7.* when he saith, *Return unto thy rest my soul* *Heb. 4. 3.* *the Lord hath dealt bountifully with thee.* *we which have beleevved,* saith the Author *Mat. 11. 28* *the Hebrews, have entered into his rest.* And *come unto me,* saith Christ, *all ye that labour, and are heavy laden, and I will give you rest.* And truly, my neighbours & friends, believe we shall never find a hearts-happinesse, and true souls rest, untill we find it here: for howsoever a man may think, if he had this mans wit, and that mans wealth, this mans honour, and that mans pleasure; this wife, that husband, such children, and such servants, his heart would be satisfied, and his soul would be contented; yet which of us hath not by our own experience found the contrary? For not long after that we have obtained the thing we did so much desire, and wherein we promised our selves so much happinesse, rest, and content, we have found nothing but vanity and emptinesse in it. Let a man but deal plainly with his own heart, and he shall find that notwithstanding hee hath many things, yet there is ever one thing wanting, for

indeed mans soul cannot be satisfied with any creature, no nor with a world of creatures. And the reason is, because the desires of mans soul are infinite, according to the infinite goodnes which is once lost in losing God: yea, and mans soul is a spirit, and therefore cannot communicate with any corporal thing: so that all creatures not being that infinite and spiritual fulnes which our hearts have lost, and towards the which they do still re-aspire, they cannot give it contentment.

Nay, let me say more, howsoever a man may in the midst of his sensuall fulnesse be convinced in his conscience, that he is in enmity with God, and therefore in danger of his wrath and eternall damnation, and be thereupon moved to reform his life, and amend his waies, and endeavour to seek peace and rest to his soul, yet this being in the way of workes, it is impossible that he should find it; for his conscience will ever be accusing him, that this good duty he ought to have done, and hath not done it; and this evil he ought to have forborn, and yet he hath done it: and in the performance of this duty he was remiss, and in that duty very defective; and many such waies will his soul be disquieted.

But when a man once comes to believe  
all his sins, both past, present, and to  
come, are freely and fully pardoned, and *God*  
*Christ* graciously reconciled unto him: the  
word doth hereupon so reveal his fatherly  
love unto him in *Christ*, and so make  
known that incredible union betwixt him  
and the believing soul; that his heart be-  
comes quietly contented in *God*, who is  
the proper element of its being; for here-  
upon there comes into the soul such peace  
flowing from the *God* of peace, that it fills  
the emptiness of the soul with true fulnesse  
the fulnesse of *God*; so that now the  
heart ceaseth to molest the understanding  
and reason, in seeking either variety of  
objects or augmentation of degrees, in any  
comprehensible thing: And that because  
the restless longing of the minde, which  
did before cause unquietnesse and disorder  
both in the variety of mentall projects, and  
also in the sensuall and beastly exercises of  
the corporall and externall members; is sa-  
tisfied and truly quieted; for when a mans  
heart is at peace in *God*, and is become  
truly full in that peace and joy, passing un-  
derstanding, then the Devill hath not that  
hope to prevail against his soul, as he  
had before: he knows right well that it is  
in vain to bait his hook, with profits, plea-  
sures,

sures, honour, or any other such like seem-  
 ing good, to catch such a soul that is thus  
 at quiet in God; for he hath all fullnesse  
 in God, and what can be added to fulnesse,  
 it runneth over? Indeed empty hearts like  
 empty Hogsheds, are fit to receive any  
 matter which shall be put into them: but  
 the heart of the beleever being filled with  
 joy and peace in beleiving, doth abhor  
 all such base allurements, for that it hath  
 no room in it self to receive any such seem-  
 ing contentments; so that to speak as the  
 truth is, there is nothing that doth truly  
 and unfainedly root wickednesse out of  
 the heart of man, but only the true tran-  
 quillity of the mind, or the rest of the soul  
 in God: and to say as the thing is, this is  
 such a peace, and such a rest to the creature  
 In the Creator, that according to the me-  
 sure of its establishment by faith, no crea-  
 ted comprehensible thing can either add  
 to it, or detract from it, the increase of a  
 Kingdome cannot augment it, the greatest  
 losses and crosses in worldly things cannot  
 diminish it; a believers good works do all  
 flow from it, and ought not to return to it,  
 neither ought humane frailties to molest it,  
 however this is most certain, neither sin nor  
 Satan, law nor conscience, hell nor grave,  
 can quite extinguish it, for it is the Lord's

one that gives and maintains it, *Whom have  
 in heaven but thee?* (saith David) *and there* Psal. 73. 25  
*none upon earth that I desire besides thee.*  
 is the pleasant face of God in Christ,  
 that puts gladnesse into his heart, *Psal. 4. 7.*  
 and when that face is hid, then he is  
 troubled, *Psal. 30. 7.* But to speak more  
 plainly; though the peace and joy of true  
 believers, may be extenuated or diminished,  
 yet doth the testimony of their being in na-  
 ture remain so strong, that they could skill  
 to say, yea, even when they have felt God  
 to be withdrawing himself from them, *Psal. 22. 1.*  
*My God, my God, why hast thou forsaken me?*  
 yea, and in the night of Gods absence to re- *Psal. 30. 5.*  
 main confident, *That though sorrow be over-  
 night, yet joy will come in the morning.* Nay,  
 though the Lord should seem to kill them *Job. 13. 15.*  
 with unkindnesse, yet will they put their *Job. 19. 25*  
 trust in him; knowing that for all this,  
*Their Redeemer liveth; so strong is the joy of* Neh. 8. 10.  
*their Lord: These are the people that are kept* Isa. 26. 3.  
*in perfect peace, because their mindes are staied*  
*in the Lord.* Wherefore my dear friends and  
 loving neighbours, I beseech you, take  
 heed of deeming any estate happy, untill  
 you come to finde this true peace and rest  
 to your souls in God: O, beware least a-  
 ny of you doe content your selves with a  
 peace rather of speculation, then of pow-

er ! O, be not satisfied with such a peace, which consisteth either in the act of oblivion, or by neglect of examination ! nor yet in an artificial brain-sick supposition of knowledge, Theological or divine, and so frame rational conclusions to protract time, and still the cries of an accusing conscience; but let your lev hearts take their last farewell of false felicitities, wherewith they have been all of them, more or lesse detained and kept from their true rest: O be strong in resolution ! and bid them all farewell, for what have your souls to do any longer among these grosse, thin and bodily things here below, that you should set your love upon them, or seek happiness in them? your souls are of a higher & purer nature, and therefore their well-being must be sought in something that is higher and purer then they, even in God himself.

True it is, that we are all of us indeed too unclean to touch God in an immediate unity; but yet there is a pure counterpart of our natures, and that pure humanity is immediately knit to the purest Deity, and by that immediate union; you may come to a mediate union; for the Deity and that humanity being united, make one Saviour, head, and husband of souls; and you being married to him, that is God, in him,

Rouse My-  
stical mar-  
riage, pag.  
8, 9.

peace, you come also to be one with God; he  
 on, one by personall union, and you one by a  
 in an mystical. Clear up then your eye, and fix it  
 on him, as on the fairest of men, the perfec-  
 tion of a spirituall beauty, the treasure of  
 all heavenly joy, the true object of most fer-  
 vent love: let your spirits look and long;  
 let your souls lust for this Lord; let your souls cleave  
 to him, let them hang about him, and never  
 leave him, till he be brought into the cham-  
 ber of your souls; yea, tell him resolutely,  
 our souls will not leave him till you hear his  
 voice in your souls, saying, *My well-beloved*  
*that you love me, and I am his*; yea, and tell him, you  
 are *sick of love*; let your souls go, as it were  
 a higher way of your bodies, and out of the world  
 to heavenly contemplations, and tread  
 upon the earth with the bottome of  
 your feet; stretch your souls up to look o-  
 ver the world into that upper world where  
 indeed treasure is, and where her beloved dwel-  
 leth.

And when any of your souls shall thus Psal. 42.  
 be drawn to her own people & her fathers house, Christ  
 King shall so desire her beauty, and be so  
 in love with her, that like a load-stone  
 his love of his shall draw the soul in pure  
 love to him again, and then as the *Hart* Psal. 55. 10  
 desireth after the rivers of water, so will your  
 soul desire after God,  
 him.

And

And then according to the measure  
your faith, your souls shall come to have  
real rest in God, and be filled with joy  
unspeakable and glorious.

Wherefore I beseech you set your mouths  
to this fountain Christ, and so shall your  
souls be filled with the water of life, with  
the oyl of gladnes, and with the new wine  
of the Kingdome of God; from him you  
shall have weighty joyes, sweet imbracements,  
and ravishing consolations; how can it be otherwise,  
when your souls shall really communicate with God,  
and your faith have a true taste, and by the same  
have a sure earnest of all heavenly pleasures,  
having as it were one foot in heaven  
whilst you live upon earth? O then when  
Eucharisticall love will arise from your  
thankfull hearts, extending it self first  
towards God, and then towards man for Gods  
sake, and then according to the measure  
your faith will be your willing obedience  
to God, and also to man for Gods sake;  
obedience being the kindly fruit of love,  
loving soul bringeth forth this fruit,  
kindly, as a good tree bringeth forth  
fruit: for the soul having tasted Christ in  
heavenly communion, so loves him, that  
to please him is a pleasure and delight to  
self, and the more Christ Jesus comes

measure  
to have  
joy  
him.

So that for a conclusion, this I say, that if  
everlasting love of God in Jesus Christ  
truly made known to your souls (accor-  
ding to the measure thereof) you shall have  
need to frame and force your selves to  
and do good works; for your soul will  
stand bound to love God, and to keep  
Commandments, and it will be your  
and drink to do his will; and truly this  
of God will cut down self-love, and  
of the world; for the sweetnes of *Christ*  
will turn the sweetnes of the flesh in-  
ternes; and the sweetnes of the world  
in contempt. Add if you can behold *Christ*  
in open face, you shall see and feel things  
incomprehensible, and be changed from beauty to  
beauty, from glory to glory, by the Spirit  
of this Lord, and so be happy in this life in  
union with happines, and happy here-  
after in the full fruition of happines: Whi-  
ch the Lord Jesus Christ bring us all in  
due time, Amen.

And now brethren, I commend you to God, and  
the word of his grace, which is able to build  
up, and to give you an inheritance among  
the sanctified.

A& 20. 32

**Neo.** Well, Sir, at this time I will say more, but that it was a happy hour, when I came to you, and a happy conference that we have had together; Surely, Sir, I never knew Christ before this day. O what cause have I to thank the Lord for coming hither! and my two friends are the means of it; and Sir, for the pains that you have taken with me, I pray the Lord to quite you: and to beseeching you to pray the Lord to increase my faith, and to remove mine unbelief, I humbly take my leave of you, praying the God of love and peace to be with you.

**Nom.** And truly, Sir, I do believe that I have cause to speak as much in that as he hath; for though I have outstripped him in knowledge, and it may be also in strict walking, yet do I now see, that my actions were neither from a right principle nor to a right end, and therefore have I been in no better a condition then he; and Sir, I must needs confesse, I never heard much of *Christ*, and the Covenant of grace as I have done this day, the Lord makes profitable to me, and I beseech you, Sir, pray for me.

**Ant.** And truly, Sir, I am now fully convinced, that I have gone out of the right way, in that I have not had regard to

and the works thereof, as I should. But willing, I shall hereafter (if the Lord along my daies) be more carefull how I live my life, seeing the ten Commandments the law of Christ. And I beseech you, remember me in your prayers; and so with many thanks to you for your pains, I take my leave of you, beseeching the grace of our Lord Jesus Christ to be with your  
*Amen.*

Evan. Now the very G O D of peace, that brought again from the dead, our Lord Jesus Heb. 13<sup>3</sup>  
 the great Shepherd of the sheep, through the 20, 21.  
 of the everlasting Covenant, make you per-

in every good worke, to do his will, working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory for ever  
*Amen.*

Joh. 8. 36. If the Son make you free, you shall be free indeed.

Gal. 5. 1. Stand fast therefore in the liberty wherewith Christ hath made us free.

Verse 13. Only use not your liberty for an occasion of the flesh, but by love serve one another.

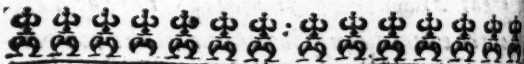
Chap. 6. 16. And as many as walk according to this rule, peace be upon them, and mercy, and grace from the Israel of God.

Mat. 11. 25. I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these

these things from the wise and prudent, and  
revealed them to babes.

I Cor. 15. 10. I laboured more abundantly  
then they all, yet not I, but the grace of  
that was with me.

Psal. 36. 11. Let not the foot of pride come  
gainst me.



FINIS.



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**T**H E Marrow of the second Bone is li  
that of the first, **sweet** and good. T  
Commandments of God are Marrow to  
Saints as well as the Promises, and they sh  
never taste the Marrow of the promise wh  
distaste the Commandments. This litt  
Treatise breaketh the Bone, the hard part  
the Commandments by a plain Exposition  
that so all, even Babes in Christ, yea, such  
are yet out of Christ, may suck out and fee  
upon the Marrow by profitable medit  
tion.

*6 Septemb, 1648.*

Joseph Caryl.

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THE  
MARROW  
OF  
Modern Divinity.

---

*The Second Part.*

---

Touching the most  
plain, pithy, and spiritual Exposition  
of the Ten Commandments, the ex-  
amination of the heart and life by them, the  
reason why the Lord gave them, and the  
use that both Unbelievers and Belie-  
vers are to make of them.

Profitable for any man, who either desires to  
be driven out of himself to Christ, or so to walk  
as that he may please Christ.

---

*In a Dialogue, betwixt.*

{ *Evangelista*, a Minister of the Gospel.  
{ *Nomologist*, a Pratler about the Law.  
{ *And Neophytus*, a young Christian.

---

Whereunto is added,  
*The difference betwixt the Law and the Gospel.*

---

By E. F. Author of the first Part.

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The Second Edition.

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1 Tim. i. 8. *We know that the Law is good, if a man  
use it lawfully.*

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London, Printed by J.S. for John Wright at the Kings-  
Head in the Old-Bayley, 1658.

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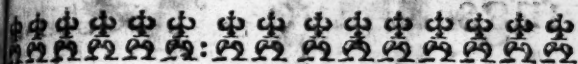
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To the Right Honourable

JOHN WARNER,

Lord Mayor of the most renowned  
City of London.

E. Wistheth a most plentiful increase of  
Spiritual Wisdome, and all necessary graces for  
the discharge of his duty, to the glory of  
God, and the good of his  
people.

Right Honourable,

**T**He Rod of Gods  
judgments hath bin  
now long upon us, which  
we by our manifold sinnes  
have procured, according  
as it is said concerning  
Jerusalem, Jerem. 4. 18.  
Thy way and thy do-  
ings

## The Epistle

ings have procured for  
these things unto thee  
And have wee any iudgyt  
ground to hope, that till  
the Cause be taken away,  
the Effect will cease? can  
we expect that the Lord  
will turn away his judg-  
ments, till we turn away  
from our sins? and can we  
turn away from our sins,  
before we know them? and  
can we come to know our  
sins any otherwise than by  
the Law? doth not one A-  
postle say, that sin is the  
transgression of the law,

## Dedicatory.

ured John 3. 4. And doth not  
thee another Apostle therefore  
justify, that by the law is the  
the knowledge of sin, Rom.  
way. 20. Surely then, a Trea-  
? cause wherein is shewed  
Lore what is required, and what  
judg is forbidden in every Com-  
mandment of the Law, &  
n who consequently what is  
sins sin, must needs be for this  
and cause, and at this time ve-  
our seasonable. But yet  
in by alas, such is the power of  
the A sinne, and the dominion of  
the Satan in many mens hearts,  
aw, that although there be  
ohn  
A 4 never

## The Epistle

never so many Treatises  
written, nor never so many  
Sermons preached upon  
this subject, yet do they  
either remain wilfully ig-  
norant of their sins, or else be-  
though they know them  
yet will they not forgoe  
them, but rather chuse  
wilfully to wallow on in  
the mire of iniquity; so  
sweet and dear are their  
sins unto them. But what  
then, must they be suf-  
fered so to go on without re-  
straint? No, God forbid.  
Such persons as the Law  
Love

## Dedictory.

the love of God will not con-  
tain, such must the exe-  
cution of Justice restrain,  
thereon such must the penal-  
ties of the laws of the Land  
else being grounded upon  
the same Laws) be by the ci-  
vil Magistrate inflicted.  
And for this cause is it  
that the King is required  
for when he sitteth upon the  
throne of his Kingdom,  
that he write him a Copy of  
the Law of G O D in a  
book, Deut. 17. 18. And  
for this cause it is that the  
Civil Magistrate is called,  
The

## The Epistle

work to your worthy name  
and Patronage (not  
that I do conceive your  
Honour is ignorant of your  
Duty, nor yet for that  
see you to neglect your  
Duty, for your Christian  
integrity in your place,  
your zealous forwardness  
to reform things amiss  
punishing of evil doers  
doth to me witness the  
contrary) but rather  
incourage your Honour to  
continue your godly course  
in the ways of well-doing  
and to advance forward in  
paths

## Dedicatory.

months of Piety, being more  
not just in your motion now  
yours towards the end of your  
of your year (your year I mean)  
that so your Master  
your Christ may have cause to  
justice concerning you as he  
did concerning the  
Church of Thyatira, I  
know thy Works, and  
thy Charity, and Service, and  
thy Faith, and thy Works,  
and the last to be more  
than the first, Rev. 2. 19.  
and that it also may be  
concerning you, Wel  
done thou good and  
faithful

## The Epistle

faithful servant, thou  
hast been faithful over  
a few things, I will make  
thee Ruler over many  
things, enter thou into  
the joy of thy Lord  
Mat. 25. 21.

*And so most humbly be-  
ging of your Honour, that  
these my poor labours may  
be accepted, and that un-  
der your Honours Name  
they may go forth into the  
World, and praying the  
Lord of Power, and the  
God of all Grace to mul-  
tiply his Spirit upon your  
Honour*

Dedictory.

honour, with all the blessed  
fruits of the same, I  
take my leave and rest,

Your Honours most  
humble servant to  
be commanded,

*E. F.*

---

The



*The Authors Epistle.*

Believers and Unbelievers their distinct  
tion, by distinguishing betwixt the Ten  
commandments, as they are the Law of  
works, having the promise of eternal life, and  
the threatening of eternal death annexed to  
them, and so applying them to the Unbelie-  
ver; and as they are the Law of Christ, ha-  
ving the promise of eternal life, and the  
threatning of eternal death separated from  
them, and so applying them to the Believer,  
have not denied, but acknowledged, yea  
proved, that the Law of the Ten Com-  
mandments truly expounded are to be a per-  
sonal rule of life to all mankind, yea to be-  
lievers themselves; for though the Spirit of  
Christ, do, according to his promise,  
write this Law in their hearts, as their in-  
ward rule, yet in regard that whilest they  
in this world it is done but in part, they  
need of the ten Commandments to be  
to them as an outward rule: for though  
the Spirit have begotten in them a love to  
the Law, and wrought in them a willing dis-  
position to yield obedience thereunto, yet  
they need of the Law to be unto them  
a glass, wherein they may see what the  
will of God is, and as a rule to direct them  
to actuate their love and willingness,  
that as a precious Godly Minister of Jesus  
Christ truly saith, the Spirit within, and the

## *The Authors Epistle*

*Law without, Is a Lamp unto their feet, and  
Light unto their Paths, Psal. 119. 105.*

But yet I do conceive that Expositors of the Commandments should not onely endeavour to drive on their Designes to the end, and there terminate their endeavour as if there were no further use to be made of the Law, neither in believers, nor in unbelievers; but they should aim at a further end, an end beyond this, especially in unbelievers, and that is to discover to them how short they come of doing that which the Law requireth that so they may not take up their rest in themselves, but hasten out of themselves to Jesus Christ, and that believers by beholding their own imperfection should take occasion to humble themselves, and cleave the more close unto him in Faith.

For when by way of Exposition, it is only declared what is required, and what is bidden in every Commandment, with exhortations, motives, and means to do the same, it hath been observed, that divers both prophane and meer civil honest people, at the hearing or reading of the same, have concluded with themselves, that they must either alter their course of life, and strive to endeavour to do more then they have done, and better then they have done, or else

will never be saved, and hereupon they have  
taken up a form of Godliness, in hearing,  
reading, and praying, and the like, and so  
they have become formal Professors, and therein  
they have rested, coming far short of Jesus Christ,  
and believers themselves have some-  
times taken occasion thereby, to conceit that  
they must do something towards their own  
justification and salvation,

Wherefore I, yet not I, by any power of  
mine own, but by the grace of God that is  
with me, have endeavoured not onely to  
show what is required, and what is  
bidden in every Commandment,  
but also that it is impossible for any  
man whether he be an unbeliever or a belie-  
ver, to keep any one Commandment per-  
fectly, yea, or to do any one action or duty  
perfectly, that so by the working of Gods  
grace in the reading of the same, men may  
be moved, not onely to turn from being pro-  
fane, or meer civil honest men, to be formal  
Professors, but that they may be driven out  
of all their own works and performances un-  
to Jesus Christ, and to become Christians in-  
deed, and that those who are Christians in-  
deed, may thereby be moved to prize Jesus  
Christ the more, and if the Lord shall be  
pleased to enable either my self, or any o-  
ther man or woman, to make this use of this

*The Authors Epistle*

ensuing Dialogue, then shall not my labours  
be in vain; but my hearts desire and prayer  
to God shall be, that many may receive  
much good by the Marrow which is contain-  
ed in this second Bone, as they say they have  
done by that which is contained in the first  
that so God may be glorified, and their souls  
edified, and then have I my reward; once  
let me beg of thee, that (for what good thou  
receivest thereby) thou wilt beg at the  
throne of grace for me, that my Faith may  
be increased, and so my love inflamed to-  
wards God, and towards man for Gods sake  
and then I am sure I shall keep the Law  
more perfectly then I have yet done. This  
which that we may all do; the grace of our  
Lord Jesus Christ be with all our spirits  
Amen.

*Thine in the Lord Jesus Christ*

*This 21. of Septem.  
1648.*

E. F.

✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠✠

To the ingenious Reader.

**A**rt thou a friend or an enemy? whether  
the one or the other, sure I am, thou art  
much concerned in this Treatise. Should I par-  
ticularize the usefulness of whats herein deli-  
vered, would it not swell to a Book of bulk?

There is that scattereth and loseth nothing, as  
wise man speaketh, 'Tis knowledge and  
the more they spread and dilate themselves,  
the greater is their growth.

A Sea is a Congregation of Waters all Graces  
of Christ are as a confluence and congregation  
of shining favours from the Father of Spirits;  
he is the Ocean of rest and saltness from this  
fountain comes all Rivers, Streams, and Beams  
of Light and Life; and effects are more cop-  
iously in their causethan in themselves, as water  
more eminently in the element and fountain  
than in the Streams.

**F.** Try, and thou shalt find this Author hath been  
the Well-head, and having received where-  
withall to draw, hath thence made occults. occu-  
lts, dark things clear, and massie things light;  
peruse him well, and thou wilt be a gainer; For  
פנפנפ The Expounder of Secrets hath  
taught him. There are two grand testimonial

## To the Reader.

discoveries of God in Scripture, the one Legal, the other Evangelical, Law, and Gospel; the one lets us know what God is in himself, the other what he is in his Son to us. I find them both met in the 20. of Exodus, where the last name hath the first place, as a Preface to what should follow; sweet is that saying, I am the Lord thy God, and ver. 3. Thou shalt have none before me. What! that such a saying should be heard on Mount Sinai, a Mount that burnt with fire, that God should speak out himself as their only Lord, in thundrings & lightnings with sounds of terrible trumpets, that there should be the face of a Sion on that Mount, words of terrour, and words of delight, words of pleasure and displeasure at once; a people of Gods delight, and God the delight of his people. Is not this the Law Evangelized? And will not this O mortal wight let thee see that his Commandments are not grievous? *Quò levius mandatum ed gravius peccatum.* The more grievous then is the breach of them; Is not this a tempering of frowns with smiles, weigh it wisely and well; will you hear God the Lord speak out to a people, I am thy God once more? Then read Hol. 3. 2, 3. where you have a piece of Gospel like to this.

Captive woman bought for Fifteen pieces of silver, and an Homer of Barley, and an half Homer of Barley, thou shalt abide for me, thou shalt not be for another. So I will be for thee

## To the Reader.

as if God should say, I consent, say amen, to  
contract or bargain, That I will be thy Hus-  
band, and thou shalt be my Spouse. So at the gi-  
ng out of the Law, God begins first with the  
relation that is between him and his people, viz. I  
am God, I made you, therefore think not much  
at I command you, I am your God, I serve you,  
Will you not then serve me? I have said you shall  
command me, Isa. 45. 11. Concerning the  
works of mine hands command you me.

O that you would suffer me to command you  
and you your selves yeeld obedience; God is the  
husband, his people the Spouse, the wife of his  
mouth, his first and only one, his first and last  
life; and, as the Author tels thee husbands and  
wives should do for each other. I am thy God,  
with the Lord, that hath done for thee, done  
all things for thee, I am he that brought thee  
out of Egypt, and bought thee out of bondage,  
thou hast been a slave, but serve me, and I'll  
make thee a King; thou hast been a vassall to an  
unholy Prince, a wicked Nation and generation,  
I'll Reprove Kings for thy sake, 1.  
Chron. 16. 21. And thou shalt rule Nations  
with a rod of Iron, Rev. 2. 26. 27. All this  
have I done for thee, and made sure to thee; now  
tell me what thou must do for me, Thou shalt keep  
thy self to me, have none other Gods besides  
me. Notwithstanding all this, Is dat qui  
mandat, qui jubet ille juvat.

## To the ingenious Reader.

He gives who commands, and helps to perform what he commands. O blessed Mr. ! woe to that man that serves an earthly Mammon instead of thee. This, even this, made the Father break out sweetly, Da Domine quod jubes, & quid vis, Lord give me, what thou requirest from me, and then command what thou willest. Moies may preach Law and a Curse to the stiff-necked Jews; and Christ may preach Gospel to the hard-hearted Pharisee, yet are they not drawn or driven. Sounds and syllables of a thousand Hells, and as many Heavens, are almost to be fruitless and useless, if there be not a Gospel spirit to give an omnipotent pull, and transmute the man out of his element.

Art thou a Believer, and saist thou art free from the Law? art not under Law in a sense? Consider first the Gospel-love of Jesus Christ, which frees thee from the Law as a Curser, but which binds thee from the Law as a Pedagogue. For after a man is brought home to Christ, though love be the immediate Lord that commands and constrains him to the obedience of Christ, yet Law is the mediate Lord, and love works by Law, as the will of the loveliest Lord. Will not this consideration of grace sweeten the sowrest precept?

Christ's love shed abroad in a soul, works towards and facilitates Law; and though corruption will before Christ came, was a wicked Tyrant and Laxt a lawless Landlord, which brought

## To the Reader.

to perform under the Law-curse, yet Christ being  
wounded, brings the soul and whole man under the  
infectious command, having first taken the Law-  
curse into his own hand, and broken and spent it on  
himself, & given back.

He requiescences the Law which was forcing by power,  
though it comes fettering by love, Christs own silken  
reins. Add to this, that the Law leaves not off to  
the Gospel rule of righteousness, because it gives not  
them leave to obey; for then the Gospel should  
of a new rule of Faith, because it gives no  
leave to believe, and God requires no more than  
a Gospel gives, in the one, or in the other.

Take a hint of the differences that's betwixt  
Law and Gospel thus: Under the Law, the  
man is servant of Works, one slip from the way of life  
shuts the Paradise-door against the offender,  
and if Christ into it again he cannot enter the Law knows  
but such thing as repentance, Gal. 3. 10. Deut.  
30. 1. 6.

Under the Covenant of grace, being made with  
the undone sinner, a slip, an act of unbelief,  
he may not forfeit the mercy of the Covenant, the  
Covenant stands firm that there may be a repeti-  
tion of grace still; and though a gracious child  
should not sinne against a gracious Father, yet  
he may not sin the unpardonable sin, and sin away  
the Covenant Priest and Covenant out of heaven.

Secondly. the Law stints the measure of thy  
obedience even to the highest degree, thy whole  
soul

## To the Reader.

soul, might and strength, any less is the suffering of the life that's lasting, everlasting; but the Covenant of grace stints no weak soul, racks not crying out, The strongest Father none at all, many who were poor bruised reeds of earth, are now mighty Cedars, high, tall, growing on the banks of the river of life.

What then if Adam be the first in heaven and David be but as he desired, the keeper of the door, yet his seeing the Throne, and the Lord that sits thereon, is enough to him.

In a word, the theme or subject of this Treatise is (as Paul speaks) holy and spiritual, the manner and method of handling of it, very devout, familiar, and plain. Reader, bless thou the Lord, that thou livest in a Land of light and life, and blesse God for this Author who hath like the Bee, painfully fetched this honey out of various flowers, and at last brought it into this hive. Farewell in the Lord.

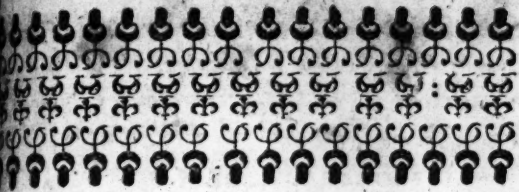
Thine, if thou be Christs,

From my Study in  
Brides Church-  
yard, Septemb.  
22. 1648.

S. MOORE

Reader

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READER,

It is reported of *Linacrus*, reading a Sermon of Christs in the Mount, and considering the conversation of men in the world, said, *Either this is not Gods people, or we are not Gods people.* Look abroad on the world, and (if thine eye be not dull) thou wilt finde that most men live without God in the world, many having a conscience of divine power, yet few knowing God in Christ, some ignorant for want of teaching, others ignorant for want of will to be taught; a price they have (as *Solomon* saith) in the hand to get wisdom, but they have no heart to it, despising knowledge and rejecting it, casting it at their heeles, *Psal. 50. 7.* Some knowing but not doing, others knowing and doing something materially good, theologically evil, yet reposing the weight of their soules upon the crasse bottom of their duties; ignorance of the spiritual sense of the Law and of the right use of it appertaining unto unbelievers and believers, is a maine ground of the latter.

Eph. 2. 12.

Prov. 17.

This

To the Reader.

This Treatise will help thee to understand both; and as in *Ezekiels* vision, *Rota in rota*, thou hast Gospel in the Law, and Law in the Gospel.

Art thou in thy finnes, and out of Christ, here thou maist see the exorbitancies of the Law, both of soul and body, and that all our doings are a ladder too short to reach heaven. O happy thou, did thy soul sadome thy own misery, wer't thou more out of the Law with thy self, thou wouldest be more in Christ with Christ? were thy self-confidences broken, thy breathings after Christ would be more earnest; thy leanings upon Christ, would be of greater confidence.

Art thou in Christ, here thou maist see what use thou art to make of the Law; lawless and profane liberty ought not to be by thee pretended for or practised, *Tace lingua loquere*. Indeed many a mans life speaks what he thinks, though his tongue be silent, like *Erasmus* say, that carried by the one side a gay gilded testament, and by the other side a good bundle of sack; many that hear much; and do more, having Gods Law in their mouths, and hating to be reformed. Christian, it is thy duty to endeavour to keep the whole Law of God, the Gospel requires obedience as well as the Law; yea, the Gospel wills no less inward or outward holinesse than the Law.

*To the Reader.*

if thy nature be spirituallized, though  
be not able, yet thou wilt be willing to  
the Law of God in the highest degree,  
thy coming short of Gospel-service, will  
for thy laying out of Gospel-sorrow.  
ever thou art, take heed of being wed-  
to thine own blindness; if thou be'est  
thou art blinde at noon-day; thou and  
caus to bless God for his assisting grace  
safed unto this Author, who (I dare say)  
much of God, and therefore not a lit-  
of himself. The blessing of heaven go  
with his labours; This is, and shall be  
earnest prayer

*Of thine affectionate servant in the  
Gospel.*

JOHN CRADOCOT.

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Reader



## Reader,

**Joh. 7. 2.** **E**Very thing is, and is to be judged, according to its outside and appearance according to its more hidden and inward. Therefore the stoicks call the soul τὸ πάσις, the all of man or, all the man; And man speaking of the evill-eyd or envious sayes of him, Prov. 23. 7. As he thinketh his heart so is he; and the Lawyers say of the Law, Mens legis est lex, the mind or meaning of the Law is the Law. They then which accept thee with things in this kind should be acceptable and welcome to thee, among which thou maist reckon this Auther for one; who hath shewed out the meaning and use of the Law which, as in a glasse, thou maist see (if thou forget not) what manner of man thou oughtest to be in all of conversation toward God, toward thyself, and towards others. The † ten Commandments or ten words (which Christ hath tractated into two, Mat. 22. 40. and which are wrapt up in this one word, Love) though the letter of them they take up but a little yet they are in their meaning exceeding large and comprehensive; and though the letter be but the word of God, 'tis the Spirit or inward

† Decalogue.

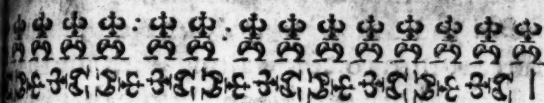
## To the Reader.

which is the will and minde of God; not as  
 were any thing in the letter which was  
 in the meaning, but that the meaning is of  
 larger extent then the words do exprest;  
 the meaning being exprest so briefly, and in  
 few words became obscure; and hence it was, *Qui brevis*  
 the Scribes, Pharisees, and Lawyers, were *erit, obscu-*  
 such in the dark, as to the meaning of the *rus erit.*  
 supposing that there had not been any sub-  
 And *igitur* at all. Now lest thou, Reader, shouldst  
 be at the same stone, here's a light to guide  
 I shall say no more, for the wine is so good  
 it needs no bush, onely to tell thee, that 'tis  
 to be sold.



Ralph Venning.

The Law as given in the Ten com-  
mandments was applicable to all  
ages and all men. It was required  
that it should be fulfilled in the  
spirit not in the letter only. In this  
sense it is a perfect Law and was  
not given in the expectation that  
beings so prone to evil would <sup>perfectly</sup> fulfil  
it, although justification was promised  
to any who should so fulfil it. It  
was given to shew man his defec-  
tencies and to drive him to seek  
other means, provided for him,  
for his justification. The Law was  
our Schoolmaster to bring us to  
Christ.



# The Marrovv

OF

## Modern Divinity.

The Second Part.

*Interlocutors.*

*Evangelista*, a Minister of the Gospel.

*Nomologista* a Pratler of the Law,

And *Neophitus*, a young Christian.



Is, here is our Neighbor  
*Nomologista*, who, as  
 I suppose, is much mi-  
 staken, as touching a  
 point that he and I  
 have had some confe-  
 rence about; And because I found you so  
 ready and willing to inform and instruct me  
 C when

when I came to you with my neighbour *Nomista* and *Antinomista*, I have presumed to intreat him to come along with me to you, assuring both my self and him, that we should be welcome to you, and that you will make it appear he is deceived.

*Evan.* You are both of you very kind, welcome to me, and as I have been willing to give you the best instruction, when you were formerly with me; even so, God willing, shall I be now: wherefore I pray you, let me understand what the point is, where you do conceive he is mistaken.

*Neo.* Why Sir, this is the thing, He tells me he is perswaded that he goes very near to perfect fulfilling the Law of God, but I can not be perswaded to it.

*Eva.* What say you, Neighbour *Nomista*, are you perswaded?

1. *Nom.* Yea, indeed Sir, I am so perswaded, for whereas you know the first Commandment is, *I am the Lord thy God; thou shalt have none other Gods before my face.* I am confident I have the only true God for my God and none others.

2. And whereas the second Commandment is, *Thou shalt not make to thy self any graven Image, &c.* I tell you truly, I do desire no graven Images, and do count it a great foulness in any man, either to make them, or worship them.

And whereas the third Commandement is,  
*Thou shalt not take the Name of the Lord thy  
 God in vaine.* It is well known that I am no  
 wearer, neither can I abide to heare others  
 sweare by the Name of God.

3.

And whereas the fourth Commande-  
 ment is, *Remember that thou keeps holy the  
 Sabbath day.* I am sure I do very seldome  
 other work or travel on that day; but do go  
 to the Church both forenoone and after-  
 noone; and do both read, and heare the  
 word of God read, when I come home.

4.

And whereas the fifth Commandement  
 is, *Honour thy Father and Mother, &c.* I  
 thank God, I was very careiul to do my duty  
 to my Parents when I was a childe.

5.

And whereas the sixth Commandement  
 is, *Thou shalt not kill.* I thank God I never  
 murdered either man, woman, or child  
 and I hope I never shall.


6.

And whereas the seventh Commande-  
 ment is, *Thou shalt not commit adultery.* I  
 thank God, I was never given to women,  
 and hath hitherto kept me from Commit-  
 ting that sin, and so I hope he will do whilest  
 I live.

7.

And whereas the eighth Commande-  
 ment is, *Thou shalt not steale,* I do not re-  
 member that ever I tooke the worth of  
 the pence of any mans goods in all my  
 life.

8.

And whereas the ninth Commandement is, *Thou shalt not bear false witness against thy neighbour.* I thanke God I  abhor the sin, and was never guilty of it in all my life.

10

And whereas the tenth Commandement is, *Thou shalt not covet.* I thank God I never coveted nothing but what was mine owne in all my life.

*Eva.* Alas neighbour *Nomologista*, the Commandements of God have a larger extent than it seems you are aware of; for seems you do imagine that the whole Moral Law is confined within the compass of what you have now repeated; as though there were no more required or forbidden then what is expressed in the words of the ten Commandements; as though the Law required no more but the bare external actual performance of a duty; and as though he did forbid no more then the bare abstinence and grosse acting of sinne. The very same conceit of the Law of God the Scribes and Pharisees had; and therefore it is no marvel though you imagine you keepe all the Commandements even as they did.

*Nom.* Well Sir, if I have been deceived you may do well to instruct me better.

*Eva.* I shall endeavour to do it with my heart, as the Lord shall be pleased

able me; And because I begin to feare that  
 is not your case alone to be thus ignorant  
 the large extent, and the true sense and  
 meaning of the Law of God; I also begin to  
 name my self, for that I have not taken oc-  
 sion to expound the Commandments in  
 publick Ministry, since I came amongst  
 you; and therefore I do now resolve, by the  
 help of God, very speedily to fall about that  
 work; And I hope I shall then make it ap-  
 pear unto you that the ten Commande-  
 ments are but an epitomy or an abridge-  
 ment of the Law of God, and that the full  
 exposition thereof is to be found in the  
 books of the Prophets and Apostles called  
 the old and new Testament.

Exod. 34.

27.

*Noo.* Indeed Sir I have told him that we  
 must not stick upon the bare words of any of  
 the ten Commandements, nor rest satisfied  
 with the bare literal sense, but labour to  
 bring out the full exposition and true spiritual  
 meaning of every one of them, according to  
 the places of holy Scripture.

*Eva.* If you told him so, you told him  
 that which is most true; for he that would  
 truly understand and expound the Com-  
 mandments, must do it according to these  
 Rules.

1.

Psal. 34.

14.

Ista. x. 16,

17.

pag. 529.

Grounds  
of Religi-  
on, p. 207.

3.

3.

Rom. 7. 14

Mat. 5. 27.

Dad on the

Com. p. 24.

First, he must consider that every Com-  
mandement hath both a negative and  
affirmative part contained in it; that is to say  
where any evil is forbidden, the contrary  
good is commanded; and where any good  
is commanded, the contrary evil is forbidden;  
; for saith *Ursinus* Catechisme, *The Law*  
*doth in an affirmative Commandement com-*  
*prehend the negative? and contrariwise, in a neg-*  
*ative he comprehendeth the affirmative.*

Secondly, he must consider that under  
one good action commanded, or one evil  
action forbidden, all of the same kind or na-  
ture are comprehended, yea all occasions  
and means leading thereunto; according  
to the saying of judicious *Virell*, *The Lord*  
*ing to forbid divers evils of the same kind,*  
*comprehendeth them under the name of*  
*greatest.*

Thirdly, he must consider that the Law  
of God is spiritual, reaching to the very  
heart or soul, and all the powers thereof,  
it chargeth the Understanding to know the  
Will of God; it chargeth the Memory to re-  
tain, and the Will to chuse the better, and  
leave the worse; it chargeth the Affections  
to love the things that are to be loved, and  
to hate the things that are to be hated, and  
to bindeth all the powers of the soul to ob-  
edience

ence, as well as the words, thoughts, and  
and gestures.

Fourthly, he must consider, that the Law  
God must not onely be the rule of our o-  
bedience, but it must also be the reason of  
we must not onely do that which is there  
commanded, and avoid that wch is therefor-  
bidden, but we must also do the good because  
the Lord requireth it, and avoid the evil be-

cause the Lord forbiddeth it; yea, and we  
must do all that is delivered and prescribed  
the Law, for the love we bear to God;  
the love of God must be the Fountain, the  
impulsive and efficient cause of all our obedi-  
ence to the Law.

Fifthly, he must consider, that as our obe-  
dience to the Law must arise from a right  
Fountain, so must it be directed to a right  
end, and that is, that God alone may be glo-  
rified by us; for otherwise it is not the wor-  
ship of God, but Hypocrisie, saith  
Hypocrisie; so that according to the saying of  
another godly Writer, the final cause, or end  
of all our obedience, must be *Gods glory*; or  
which is all one, that we may please him, for  
seeking to please God, we glorifie him:  
and these two things are alwayes co-incide-

*Ursin.*  
Cat. page  
37.

5.

Pag. 528  
1 Cor. 10.  
31.  
Mr. Whate-  
ley Gods  
husb.  
pag. 120.

6. Sixthly, he must consider that the Lord doth not onely take notice what we do in obedience to his Law, but also after what manner we do it, and therefore we must be careful to do all our actions after a right manner, viz. humbly, reverently, willingly and zealously.

*Neo.* I beseech you Sir, if you can spare much time, let us have some brief Exposition of some, if not of all the Commandments before we go hence, according to the Rules.

*Eva.* What say you, Neighbour *Nomology* do you desire the same?

*Nom.* Yea Sir, with all my heart, if you please.

*Eva.* Well then, although my occasions at this time might justly plead excuse for me yet seeing that you do both of you desire knowledge will for the present dispense with all my other businels, and endeavour to accomplish your desires, according as the Lord shall be pleased to enable me; And therefore I pray you understand and consider, That in the first Commandment there is a negative part expressed in these words, *Thou shalt have no other Gods before my face*: And an affirmative part included in these words, *But thou shalt have me onely for thy God*; for if

the Lord have none other for our God, it im-  
 ve do strongly, that we must have the Lord for  
 er who God.

must *Neo.* I pray you Sir begin with the affir-  
 a right part, and first tell us what the Lord  
 illing requireth of us in this Commandment?

### Commandment 1.

spare  
 posit  
 admen *Eva.* In this first Commandment, the  
 to the requireth the duty of our hearts or  
 les, *Prov.* 23. 26. that is to say, of our Un-  
 Comole understandings, Wills, and Affections, and the  
 ects of them.

t, if y<sup>e</sup> *Neo.* And what is the duty of our Under-  
 ndings?

asions *Eva.* The Duty of our Understandings is to *Andr.* on  
 for m<sup>o</sup> God, *1 Chron.* 28. 9. Now the end of the Com-  
 efire knowledge is but the fulness of perswasion, *p.* 125.

I my<sup>e</sup> a sealed belief, which is called Faith, so  
 ompl<sup>et</sup> the duty of our Understandings; is, so to  
 shall ow God, as to believe him to be according  
 re I p<sup>r</sup> he hath revealed himself to us in his  
 the Word and Works, *Heb.* 11. 6.

part<sup>e</sup> *Neo.* And how hath the Lord revealed  
 ave n<sup>e</sup>self to us in his Word?

affirm<sup>e</sup> *Eva.* Why he hath revealed himself to be  
 But th<sup>e</sup> wise, *Rom.* 16. 27. most mighty, *Deut.* 7.  
 r if w<sup>e</sup> most true, *Deut.* 32. 4. most just, *Neh.* 9.

33. and most merciful, *Psal.* 145. 8.

*Neo.* And how hath he revealed himself in his Works?

*Eva.* He hath revealed himself in his Works, to be the Creator of all things, *Ecc.* 1. 10. and the Preserver of all things, *Psal.* 104. 1. and the Governour of all things, *Psal.* 135. 6. and the giver of every good gift, *1 Pet.* 4. 10.

*Neo.* And how must our knowledge of God, and our belief in him, be expressed in their effects?

*Evan.* We must express, that we know and believe God to be according as he hath revealed himself in his Word and Works, by our remembering and acknowledging him, whensoever there is occasion for us so to do.

As for example: when we read or hear of those Judgements that the Lord in his Word hath threatned to bring upon us for our sins,

we are to express, that we do remember and acknowledge him to be most mighty, true, and just by our fearing and trembling thereof, *at, Psal.* 119. 120. *Hab.* 3. 16. And when we read or hear of blessings, that the Lord in his Word hath promised to bestow upon us,

for our obedience, then we are to express, that we do remember and acknowledge him to be

be most true and merciful, by our obedi-  
 ence unto him, and by our trusting in him,  
 and relying upon him, *Gen. 32.9.* And when  
 we behold the excellent frame of Heaven  
 and Earth, and the Creatures contained  
 therein, then we are to express, that we do  
 remember and acknowledge the Lord to be  
 Creator and Maker of them all, by our  
 praising and magnifying his Name, *Psal. 106.*  
*Psal. 139.14.* And when the Lord doth  
 actually inflict any judgment upon us, then  
 we are to express that we do remember and  
 acknowledge him to be the governour of all  
 things, and most mighty, wise, and just, by  
 humbling our selves under his mighty hand,  
*Pet. 5.6.* and by judging our selves worthy  
 to be destroyed for our iniquities, *Ezek. 36.*  
 And by bearing the punishment there-  
 of, *Lev. 26.41.* with willing, patient, conten-  
 tious submission to his will and pleasure, *Psal.*  
*109.9.* And when the Lord doth actually be-  
 stow any blessing upon us, then we are to ex-  
 press, that we do remember and acknow-  
 ledge him to be the most merciful giver of  
 every good gift, by our humble acknowledg-  
 ing that we are unworthy of the least of his  
 mercies, *Gen. 32.10.* and in giving him thanks  
 for all things, *1 Thes. 5.18.* And thus have I  
 showed unto you what is the duty of our un-  
 derstandings.

Neo.

*Neo.* I pray you, Sir, let us in the next place hear what is the duty of our Wills.

*Eva.* The duty of our Wills is to choose the Lord alone for our portion, *Psal.* 16. *Psal.* 119. 57.

*Neo.* And how must we express that we have chosen the Lord for our portion?

*Eva.* By our loving him with all our heart with all our souls, and with all our might *Dent.* 5. 6.

*Neo.* And how must we express that we do thus love the Lord?

*Eva.* We must express that we do love the Lord, by the acting of our other affections, as by our desire of most neer communion with him, *Phil.* 1. 23. and by our delighting most in him, *Psal.* 37. 4. and by rejoicing most in him, *Phil.* 4. 4. and by fearing most to offend him, *Mat.* 10. 28. and by our sorrowing most for offending him *Luke* 22. 62. and by being most zealous gainst sin, and for the glory of God, *Rev.* 19. And thus have I shewed you what the Lord requireth in the affirmative part of the Commandment.

*Neo.* I pray you Sir proceed to the negative part, and shew us what the Lord forbiddeth in this Commandment.

the new. In this first Commandment is for-  
fills, when ignorance of God, *Jer. 4. 22.* and so al-  
s to ch unbelief, or doubting of the truth of  
1. 16. ds Word, *Isa. 7. 9.* And so also is the want  
fearing the threatnings of God, *Deut. 28.*  
that and the fearing the threatnings of men,  
on? er more, or as much as the threatnings  
ar hear God, *Isa. 51. 12, 13.* And so also is the  
ur mig of trusting unto, or relying upon the  
s that omises of God, *Luke 12. 29.* and the tru-  
ing or relying upon our selves, mens pro-  
es, or any other thing, either more, or as  
e do th as we do upon God, *Jer. 17. 5. Luke 12.*  
ther a and so also is the want of acknowledg-  
comm the hand of God in the time of affliction,  
y our 26. 11. and acknowledging that the Rod  
nd by smite without the hand of G O D, *John*  
nd by 11. and so also is the want of humbling  
28. selves before the Lord, *Dan. 5. 22.* and  
ing hi de of heart, *Prov. 16. 5.* and so also is im-  
ealous sience, and discontentedness under the  
, Rev. sisting hand of God, *Exod. 17. 2.* and not  
what rning unto him that smiteth us, *Isa. 9.*  
rt of and so also is our forgetfulness of God, in  
acknowledging his merciful and boun-  
he ne al hand in reaching forth all good things  
d forb to us in the time of prosperity, *Psal. 78. 11.*  
32. 18. and so also is our sacrificing to  
own nets, *Hab. 1. 16.* in ascribing the  
coming

coming in of our riches to our own  
 pains and diligence in our callings, *Deut.*  
 17. and so also is unthankfulnesse to  
 Lord for his mercies, *Rom.* 1. 21. and so  
 is our want of love to God, *1 Cor.* 16.  
 and our loving any creature either  
 than God, or equal with God, *Mat.* 10.  
 and so also is our want of desiring his  
 sence, *Job* 21. 14. and our desiring the  
 sence of any creature either more or  
 as God, *Prov.* 6. 25. and so also is our  
 of rejoycing in God *Deut.* 28. 47. and our  
 joycing either more or as much in any  
 as in God, *Luk.* 10. 20. and so also is our  
 of fearing to offend God, *Jer.* 5. 22. & our  
 ing to offend any mortal man either more  
 as much as to offend God, *Prov.* 29. 25.  
 so also is our want of sorrow and grief  
 offending God, *1 Cor.* 5. 2. And our sorro  
 ing more or as much for any worldly losse  
 crosse, as for our sinning against God, *1 Th.*  
 4. 15. And so also is our want of zeale,  
 our luke-warmnesse in the cause of God  
 his truth, *Rev.* 3. 16. and our corrupt, blind  
 and undiscreeet zeale, *Luke* 9. 55. And  
 have I shewed unto you what the Lord  
 quireth, and what he forbiddeth in this Com  
 mandement: And, now, neighbour *Nom.*  
*logista*, I pray you tell me whether y  
 keep it perfectly or no.



the losse of any creature, either more than God, or equal with God, he makes that creature his God; and if he trust unto and confidence in any creature either more than in God, or equal with God, that creature is his God: And hence it is that the covetous man is called an Idolater, *Ephes. 5. 5.* that he maketh gold his hope, and saith of the fine gold, *Thou art my confidence, 31. 24.* And if any man be proud of any good thing he hath, and do not acknowledge God to be the free giver and bestower of the same, or if he be impatient and discontented under the Lords correcting hand, he maketh himself a God; and if a man so love any creature, as that he desires it being absent, or lights in it being present, either more than God, or equal with God, that creature is another God unto him. And hence it is, that voluptuous men are said to make their belly their God, *Phil. 3. 19.* In a word, whatever the mind of man is carried after, or heart and affections set upon, either more than or as much as upon God, that he makes his God; and therefore we may undoubtedly conclude, that all the sinnes before mentioned, are forbidden in this Commandment.

*Nim.* Then beleêve me, Sir, I must confesse that I come farre short of keeping this commandement perfectly.

*Eva.* Yea, and so we do all of us I am confident; for have not every one of us sometimes questioned in our hearts, whether there be a God or no? And as touching the knowledge of God, may not we all three of us truly say with the Apostle, *1 Cor. 13. 9.* *we know in part:* And which of us hath so feared and trembled at the threatnings of God, and at the shaking of his rod, as we ought. Nay, have we not feared the frownes, frowns, and power of some mortal man; more than the frowns, threats and power of God? it is well if it have not appeared by our refusing to obey man rather than God: And which of us hath so trusted unto, and relied upon the promises of God in time of need, as he ought: Nay have we not rather trusted unto and relyed upon men and men more than upon God; hath it not bin manifested by our fearing of poverty, and want of outward things, when friends, trading, and friends begin to faile us, though God hath promised, *I will not faile thee nor forsake thee, Heb. 13. 5.* And which of us hath so humbled our selves under the chastising and correcting hand of God as we ought: Nay have we not

D

rather

rather expressed abundance of pride, by our  
impatience and discontentednesse, and want  
of submitting to the will of God; and by our  
quarrelling and contending with his will.  
And which of us hath so acknowledged God  
in the time of prosperity, and bin to thank  
unto him for his blessings, as we ought? Nay,  
have we not rather at such times forgotten  
God, and sacrificed to our own nets, laying  
in our hearts, if not also with our  
mouthes, I may thank mine own diligence  
care, and pains-taking, or else it had not  
been with me as it is? And which of us hath  
so manifested our love to God, by our desire  
of near communion with him in his Ordinances,  
and by our desire to be dissolved  
to be with him, as we ought? Nay, have  
we not rather expressed our great want  
love to him, by our backwardnesse to pray  
reading, and hearing his word, and receiving  
the Sacrament, and by our little delight  
therein, and by our unwillingnesse to dwell  
Nay have we not manifested our greater  
love to the world, by our greater desires after  
the profits, pleasures, & honors of the world,  
and by our greater delight therein than  
God? or which of us have so manifested our  
love to God, by our sorrow and grief for  
sins, and for sending him, as we ought: Nay, have we  
rather

er manifested our greater love to the  
 world, by our sorrowing and grieving more  
 for some worldly losse or crosse, than for  
 offending God by our sinnes; or which of us  
 manifested our love to God, by being  
 zealous for his glory as we ought: Nay  
 we not rather expressed greater love to  
 ourselves, in being more hot and fiery in our  
 cause than in Gods cause. And thus  
 I endeavoured to satisfie your desires  
 concerning the first Commandement.

Yes, I beseech you, Sir, proceed to do  
 like concerning the second Command-  
 ment, and first tell us how the first and se-  
 cond Commandement differ, the one from  
 another.

Why as the first Commandement Com. 2.  
 teacheth us to have the true God for our  
 God, and none other; so the second Com-  
 mandement requireth that we worship this  
 God alone, with true worship: And in  
 the second Commandement likewise there is a ne-  
 gative part expressed in these words, *Thou  
 shalt not make to thy self any graven Image &c.*  
 an affirmative part included in these  
 words, *But thou shalt worship me only and pure-  
 ly according to my will revealed in my word.*

No, I pray you then, Sir, begin with the  
 affirmative part, and tell us what be the

meanes of Gods worship prescribed in his Word.

*Eua.* If we looke into the Word of God we shall find that the ordiuary meanes and parts of Gods worship, are invocation upon the name of God, ministry and hearing of the Word of God, administration and receiving the Sacraments, with all helps and furtherances to the right performance of the same.

*Elton and  
Downham*  
on the second Com-  
mandment.

But to declare this more particularly First of all, prayer both publike and private is required in Gods word, as you may see *Tim.* 2. 8. *Act.* 2. 21, 22. *Dan.* 6. 10. Secondly, reading the word or hearing it read, both publike and privately is required in Gods word, as you may see *Rev.* 1. 3. *Deut.* 5. Thirdly, preaching and hearing of the word preached, is required in the word of God, as you may see *2 King* 4. 2. *1 Thes.* 2. 1. Fourthly, the administration and receiving the Sacrament is required in the word of God, as you may see *Mat.* 3. 6. *Mat.* 26. 2. *1 Cor.* 10. 16. Fifthly, praying of God in singing of Psalmes both publike and private is required in the word of God, as you may see *Col.* 3. 16. *Jam.* 5. 13. Sixthly, meditation in the word of God is required in the word of God, as you may see *Psal.* 1. 2. *Act.* 17. 1.

Seventhly

erently, Conference about the word of  
 is required in the word of God, as you  
 see *Mal. 3. 16.* And lastly, for the bet-  
 t'ring and stirring us up to the right per-  
 formance of these duties, religious fasting *Elton o n*  
 in publike and in private is required in the Com  
 word of God, as you may see *Joel. 1. 14.* mand. 4  
*2. 15.* And so also is a religious vow, or *pag. 43.*  
 promise made to God, to performe some  
 ward work or bodily exercise for some  
 as you may see *Eccles. 5. 3. 4.* And thus  
 I shewed you what be the meanes of  
 worship which he hath prescribed in  
 word.

I pray you Sir then proceed to the  
 tive part, and tell us what the Lord for-  
 biddeth in this Commandement?

Well then I pray you understand,  
 in this Commandement is forbidden  
 lecting of prayer, as you may see *Psal.*

And so also is Ab'senting our selves  
 the hearing of the word preached, or  
 other Ordinance of God, when the Lord  
 us thereunto, as you may see *Luke 14.*

And so also is our rejecting the  
 ment of Baptisme, as you may see *Luke*

And so also is our sleighting the Sacra-  
 of the Lords Supper, as you may see *2*

*30. 16.* And so also is the sleighting  
 and

and omitting any of the other forenamed duties as you may see *Psal.* 10. 4. *Ioh.* 3. 13. *Isai.* 22. 12, 13, 14. And to also is praying Saines and Angels as you may see *Isa.* 63. 1. *Revel.* 19. 10. And to also is the making Images for religious uses, as you may see *Levit.* 19. 4. And to also is the representing God by an Image, as you may see *Exod.* 32. 8. And to also is all carnal imaginations of God in his worship as you may see *Act.* 17. 29. And to also is all will-worship, or the worshiping of God according to our own fantasie as you may see *1 Sam.* 9. 10. 13. *Gen.* 2. 23. And thus have I shewed unto you both what the Lord requireth, and what he forbiddeth in this Commandment, now Neighbour *Nomologist* I pray you tell me whether you keep it perfectly or no.

*Nom.* Yea, Sir I am perswaded that I keep it very neare it. But I pray you Sir, tell me how you doe prove that all these duties are required, and all these sinns forbidden in this Commandment.

*Eva.* For the proof of this, I pray you consider, that the worshipping of false Gods is flatly forbidden in the negative part of this Commandment, in these words, *Thou shalt not bow downe thy self to them nor serve or worship them*, *Exod.* 20. 5. And the worshiping

the true God is implied and expressed in  
 these words, *Mat. 4.10. Thou shalt worship  
 the Lord thy God, and him only shalt thou*

*Nom.* But Sir, how do you prove that  
 these duties which you have named are parts  
 of Gods worship?

*Evs.* For answer hereunto I pray you  
 consider, that to worship God, is to tender  
 that homage and respect that is due from  
 Creature to a Creator; now in prayer we  
 are said to tender up this homage unto him,  
 and to manifest our profession of depend-  
 ence upon him for all the good we have, and  
 to acknowledge him to be the author of all  
 good; And indeed prayer is such a great part  
 of Gods worship, that sometimes in Scrip-  
 ture its put for the whole worship of God, He  
 that calls upon the name of the Lord shall be sa-  
 ved, *Ro. m. 10. 13.* that is, he that worships  
 God, aright, *Jer. 10. 25. Power out thy wrath  
 against the heathen that know thee not, and on the  
 families that call not upon thy name, that doe  
 not pray, that doe not worship God.*

And that hearing the word is a part of  
 Gods worship is manifest because that in  
 hearing we doe manifest our dependencie  
 on God for knowing his mind and the way  
 to eternal life: every time we come to heare  
 the

*Ber. Gos.  
 wor. p. 26.*

*Borrough's  
 Gospel-  
 Worship,  
 pag. 272.*

Ibid pag.  
163.

the word of God, if we know what to doe, we doe thus much, we professe that we depend upon the Lord God for the knowing of his mind, and the way and rule to eternal life, and besides herein also we come to wait upon God in the way of Ordinance, to have that good conveyed unto us by way of an Ordinance, beyond what the thing it self is able to doe, therefore this is worship; And thus the receiving the Sacrament is a part of Gods worship, it is manifest, in that when we come to receive these holy signes and seales, we come to present our selves before God and come to God for a blessing in communion, bringing unto us some higher good then possible, y<sup>e</sup> those Creatures that we have to deal with are able of themselves to convey to us; we come to God to have communion with him, and that we might have the blessing of the Covenant of grace conveyed unto us through these things; and therefore when we come to be exercisid in them we come to worship God. The like we might say of the rest of the duties before mentioned, but I hope this may suffice to satisfie you that they are parts of Gods worship.

Ibid pag.  
167.

*Nom.* but Sir you know that in this Commandement, there is nothing expressely forbidden, but the making and worshipping of Images,

to damages, and therefore I question whether all  
we do other sins that you have named be like-  
nowing forbidden.

ernal life. *Eva.* But you must know, that when the  
wait upon and condemneth the chise or greatest and  
have the evident kind of false worship, namely  
an Order worship of God at or by Images, it is ma-  
self is about that he forbiddeth also the other kinds  
And this false worship, seeing this is the head and  
rt of Godraine of all the rest: wherefore whatso-  
we come worships are instituted by men, or doe  
ales, in way hinder Gods true worship, they are  
God contrary to this Commandement.

*ur fix. Cat.  
pag. 540.*

municat *Nom.* Well, Sir, though that these things  
possible, yet for all that, I am perswaded I go  
deal with neere the keeping of this Commande-  
to us; for I do constantly performe the most  
with him these duties, and am not guilty of doing  
g of the contrary.

through *na.* But you must know that for the wor-  
ve coming of God aright, it is not onely required  
to wor we do the good which he commandeth,  
the re avoid the evil that he forbiddeth; but also  
t I hope we do it in obedience to God, to shew  
they are we acknowledge him alone to be the  
e God, who hath willed this worship to be  
this Ce done unto him; so that, as I told you be-  
essly for the Word of God must not onely be the  
hiping of our actions, but also the reason of  
Images;

them;

*W. sin. Cat.*  
p. 528.

*Dr. Mayer*  
*in his Cat.*  
p. 193.

them; we must do all things which are de-  
vered and prescribed in the Comman-  
ments, even for the love we beare to God  
and for the desire we have to worship him  
for except we so do them, we do them  
according to the sentence and prescript  
the Law, neither do we please God therein.  
Wherefore though you have prayed  
heard the word of God, and received the sa-  
crament, and done all the rest of the so-  
named duties, yea and though you have  
done the contrary, yet if all this hath been  
either because the Lawes of the Kingdome  
require it, or in meer obedience to any su-  
riour, or to gain the praise or esteeme  
men or if you have any way made your  
your highest end, you have not obeyed  
worshipped God therein; for, saith a judicious  
Writer, *If any man shall observe these things  
in meere obedience to the Kings Lawes, or  
by to please holy men, and not through an  
mediate reverence of that heavenly Majesty  
hath commanded them, that mans obedience  
non-obedience; his keeping of these Lawes  
keeping of them? because the maine thing  
here intended is neglected, which is the  
ting up God in his heart; and that which  
most of all abhor'd is practised, viz. the fear  
God taught by the precepts of men, Isai. 29.*

to this purpose that worthy man of God  
 this saying, *Take heed*, saith he, *that the*  
*of men be not thy highest end that thou*  
*at*; for if it be, thou worshippest men,  
 dost make the praise of men to be thy  
 for whatsoever thou dost lift up in the  
 place, that is thy God, whatsoever it  
 wherefore if thou liftest up the praise of  
 and makest that thy end, thou makest  
 thy God, and so thou art a worshipper  
 men, but not a worshipper of God.

Mt. Boy-  
 roughs Go-  
 spel Wor-  
 ship, p. 72.

again, saith he, *Take heed of making*  
 thy end, that is, take heed of ayming at  
 thine owne peace, and satisfying thine owne  
 conscience in the performance of duties; Tis  
 saith he, When we perform duties of  
 worship, we may be encouraged there-  
 by the expectations of good to our  
 selves, yet we must looke higher, we must  
 be at the honour and praise of God; it is  
 enough to do it meerly to satisfie con-  
 science, thy main end must be that thou may-  
 by the performance of the duty be fitted  
 to honour the Name of God, otherwise we  
 worship them not for God, but for our selves,  
 which the Lord condemneth, *Zeck. 7.5, 6.*  
 And now, neighbour *Nomologista*, I pray  
 let me ask you once againe, whether you  
 will you keep this Commandement per-  
 fectly

fectly or no.

*Nom.* No, beleeve me Sir, I do not  
gin to fear to feare I do not.

*Eva.* If you make any question of it  
would intreat you to consider with your  
whether you have not gone to the Church  
on the Lords day to hear the Word of God  
and to receive the Sacrament, and do  
duties, because the Lawes of the Kingdom  
require it; or because your parents or masters  
have required it; or because it is a custom  
to do so; or because you conceive it to be  
credit for you to do so. And I pray you  
consider whether you have not abstained  
from worshipping of Images, and other  
Idolarrous and superstitious actions which  
the Papists use, meerly because the Lawes  
the Land wherein you live do condemn such  
things. And I pray you also consider whe-  
ther you have not been sometimes zealous  
in prayer in the presence and company of  
others, to gaine their praise and approbation  
have you not desired that they should think  
you to be a man of good gifts and parts; and  
have you not in that regard endeavoured to  
inlarge your self; and have you not some-  
times performed duties meerly because  
therwise conscience would not let you be  
quiet; And have you not somerimes fasted

prayed, and humbled your self, mecrly chiefly in hope the Lord would for your so prevent or remove some judgment on you, or grant you some good thing which you desire. Now I beseech you answer me truly and plainly, whether you do think you have done so.

Ans. Yea, beleeve me, Sir, I think I have. Q. Then have you in all these things honoured and worshiped your Parents, your Masters, your Magistrates, your Neighbours, your friends, and your self, as so many false gods in stead of the true God; and therein been guilty breach of the second Commandement.

Ans. I pray you, Sir, proceed to speak of the third Commandement as you have done the first and second; and first tell us how the second and third Commandement

Q. Why, as the Lord in the second Com-Com. 3.  
mandement doth require that we worship him alone by true meanes, so doth he in the third Commandement require that we use the meanes of his worship after a right manner, that so they may not be used in vaine, Lev. 19. And in this Commandement while there is a negative part expressed in the words, *Thou shalt not take the Name of*

*of the Lord thy God in vaine, And that is, Thou shalt not prophane it, by using my Titles of Attributes, Ordinances, or Workes ignorantly, irreverently or after a formal superstitious manner. And an affirmative part includeth these words, But thou shalt sanctifie my Name. Isa. 8. 13. By using my Titles, Attributes, Ordinances, Workes, and Religion, we demonstrate knowledge, reverence. and after a spiritual manner, Job. 4. 24.*

*Neo.* I pray you, Sir, begin with the affirmative part, and first tell us what the Lord requireth in this Commandement.

*Eva.* The Lord in this Commandement doth require that we sanctifie his Name, our hearts, with our tongues, and in our lives, by thinking, conceiving, speaking, writing, and walking so as becomes the excellency of his Titles, Attributes, Ordinances, Workes, and Religion.

*Neo.* And how are we to sanctifie the Name of the Lord in regard of his Titles.

*Eva.* By thinking, conceiving, speaking and writing holily, reverently, and spiritually of his Titles, Lord and God, *Deut. 28.* and this we do when we meditate of them and use them in our speeches and writings with an inward spiritual fear and trembling to the glory of God and good of men, *Ps. 5. 22.*

at is, *Tit. 2.* And how are we to sanctifie the  
 y *Tit. 2.* of the Lord, in regard of his Attri-  
 ignomies.  
 per his. By thinking, conceiving, speaking,  
 include writing holily, reverently, and spiritual-  
 my *Nam* his power, wisdom, justice, mercy, and  
 tribune, *Psal. 104. 1. Psal. 103. 6, 8.* And  
 ion, we do when we think, speak and write of  
 a spirit in a careful, reverent, and spirituall  
 mer; and apply them to such good uses  
 in the which the Lord hath made them known,  
 e Lord *17, 30.*

*Ques.* And in which of Gods Ordinances  
 and are we to sanctifie his Name?

*Ans.* In every one of his Ordinances, and  
 and in specially in the three great Ordinances,  
 speaking, preaching, and hearing the Word,  
 es the administring and receiving the Sacra-  
 es, *Ords.*

*Ques.* And how are we to sanctifie the  
 stifie of the Lord in prayer?

*Ans.* In prayer we are to sanctifie the  
 speak of the Lord in our hearts, and with  
 spiritual tongues, in calling upon his Name after  
*1 Cor. 14. 28.* holily, reverent, and spiritual manner: And  
 of this we do when our prayers are the speech  
 writing our soules, and not of our mouthes onely,  
 rembling that is when in prayer we lift up our  
 men, unto God, *Psal. 25. 1.* and powre  
 them

them out unto him, *Psal.* 62.8. And we pray with the Spirit, and with standing also, *1 Cor.* 14.15. and with lity, *Gen.* 18,27. *Gen.* 32.10. *Luk.* 18.13. with fervency of spirit, *Jam.* 5.16. and of a sence of our owne wants, *Jam.* 1.5. with a special faith in the promises of *Mat.* 21.22.

*Neo.* And how are you Ministers to sanctifie the Name of the Lord in preaching the Word?

*Elten* on  
the Com.  
p.40.

*Downam*  
on the  
Command.

*Eva.* We are to sanctifie the Name of the Lord in our hearts, and with our tongue preaching after a holy, reverent, and spiritual manner: And this we do when the Word is preached not onely outwardly by the tongue, but also inwardly with the heart and soule when the heart and soule preacheth, then the Ministry of the Word on the Ministerial part used after an holy and spiritual manner, and that is when we preach the demonstration of the spirit, *1 Cor.* 2.4. and in sincerity, *1 Cor.* 2.17. and faithfully without respect of persons, *Deut.* 33.9. and with judgement and discretion, *Mat.* 24.49. and with authority and power, *Mat.* 7.29. and with zeale for Gods glory, *Job.* 7.18. and with a desire for the peoples salvation, *2 Cor.* 11.2.

*Neo.* And how are we hearers to sanctifie

And the Name of the Lord in hearing his  
 with the Word?

*Eva.* In hearing it after an holy, reverent,  
 and spiritual manner; and this you do when  
 your heart and soul heareth the Word of  
 God; and that is when you set your selves  
 in the presence of God, *Act. 10. 33.* and when  
 you looke upon the Minister as Gods Mese-  
 senger or Ambassador, *2 Cor. 5. 20.* and so  
 hear the Word as the Word of God, & not the  
 Word of man, *Thess. 2. 13.* with reverence  
 and feare, *Isai. 66. 2.* and with a ready desire  
 to learne, *Act. 17. 11.* and with attention,  
*1 Thess. 2. 8. 6.* and with alacrity without wearie-  
 nesse or sleepines, *Act. 20. 9.*

*Neo.* And how are you Ministers to  
 sanctifie the Name of the Lord in admini-  
 string the Sacraments?

*Eva.* By administering them after an holy,  
 reverent, and spiritual manner; and that is  
 when we administer them with our hearts or  
 consciences, according to Christs institution, *Mat.*  
*26.* to the faithful in profession at least,  
*1 Cor. 10. 10.* and with a hearty desire that  
 they may become profitable to the re-  
 zeale of the hearers.

*Neo.* And how are we to sanctifie the  
 Name of the Lord in receiving the Sacra-  
 ments?

*Elton on*  
*the Com-*  
*mand.*  
*pag. 41.*

*Eva.* This we do when we rightly and seriously examine our selves aforehand, 1 Cor. 11. and rightly and seriously mind and consider of the Sacramental union, of the figure and the thing signified, and do in our hearts perform those inward actions which are signified by the outward actions, *Acts. 8. 37. 38.* 1 Cor. 10. 6.

*Neo.* And how are we to sanctifie the Name of the Lord in regard of his workes?

*Eva.* In thinking and speaking of them after a wise, reverent, and spiritual manner, and this we do when we meditate and make mention in our speeches and writings of the inward workes of Gods eternal election, and reprobation, with wonderful admiration of the unsearchable depths thereof, *Rom. 11. 33.* 34. And when we meditate in our hearts of the worke of Gods creation and administration, and make mention of them in our words and writings, so as that we acknowledge therein his wisdom, power, and goodnesse, *Rom. 1. 19, 20. Psal. 19. 1* and acknowledging the workmanship of Gods therein, do speake honorably of the same, *Psal. 139. 14. Gen. 1. 31.*

*Neo.* And how are we to sanctifie the Name of the Lord in regard of his Religion?

*Exam.* By a holy profession of his true Religion, and a conversation answerable thereunto, to the glory of God, the good of our selves and others, *Mat. 5. 16. 1 Pet. 2. 12.*

*Ans.* And, Sir, are we not also to sanctifie the Name of God in swearing thereby?

*Exam.* Yea indeed, that was well remembered, we are to sanctifie the Name of the Lord in our hearts, and with our tongues in swearing thereby after a holy, religious,

and spiritual manner; and this we do when a Magistrate requires an Oath of us by the Name of Justice, that is not against piety or verity, *Gen. 43. 3. 1 Sam. 24. 21, 22.* And

when we swear in truth, that is, when we are perswaded in our conscience the thing we swear is truth, and swear simply and plainly without fraud or deceit, *Psal. 15. 4.* and

when we swear in judgement; that is, when we swear with deliberation, well considering both the nature and greatness of an Oath, to wit, that God is thereby

called to witness the truth, and judge and punish us if we swear falsely, *Gal. 1. 20. 2 Cor. 1. 23.* And when we swear in righteousness, that is, when the thing we swear is

just and just, and when our swearing is such that God may be glorified, *Iosh. 7. 19.* our neighbour satisfied, controversies ended, *Heb. 11. 33.*

*Jer. 4. 2.*

our owne innocency cleared, *Exod. 22.1* the li  
and our duty discharged, *1 King. 8.31*. we m

*Neo.* Well, Sir, now I pray you proceed to the negative part, and tell us what the Lord forbiddeth in this Commandement. when

*Eva.* As the Lord in the affirmative part of this Commandement doth require that you, C  
we sanctifie his Name in our hearts, with our Sam  
tongues, and in our lives, by thinking, con Ne  
ceiving, speaking, writing and walking so attrib  
becomes the excellency of his Titles, An Eva  
tributes, Ordinances, and Religion; so doe we  
he in the negative part thereof forbid the questi  
prophanation of his Name by doing the contrary, or  
trary.

*Neo.* Well then, Sir, I pray you first tell us how the Titles of God are prophane  
abused. Deut, 1

*Eva.* They are prophane abused diverse, und  
wayes, as first, by thinking unreverently of  
them, or using them in our common talk, or  
in our writings, after a rask, carelesse, and Sam.  
unreverent manner, *Psal. 50.22. Rom. 1.2* ptop  
As when in foolish admiration we say, Good  
God, Good Lord, Lord have mercy on us, what  
a thing is this, and the like; or when by way  
of idle wishes or imprecations we say, The  
Lord be my judge, *Gen. 16.5*. or, I pray God  
I may never stir if such a thing be not so, and ce  
the

the like; or when by way of vain swearing  
we mingle our speeches, and fill up our sen-  
tences with needlesse oaths, as Not so by my  
faith, and the like, *Mat. 5. 34. Jam. 5. 12.* Or  
when by way of jesting, or after a formal  
manner we say, God be thanked, God speed  
thee, Gods Name be praised, and the like,  
*Sam. 23. 21.*

*Neo.* And I pray you, Sir, how are the  
Attributes of God prophane!y abused?  
*Eva.* The Attribute of Gods power is pro-  
phane!y abused, either by calling it into  
question, *2 King. 7. 2.* or by thinking, speak-  
ing, or writing of it carnally, carelessly, or  
contemptuously, *Psal. 12. 4. Exod. 5. 2.* And  
the Attribute of Gods providence is abused,  
either by murmuring thereat in our hearts,  
*Deut. 15. 9.* or by speaking grudgingly against  
it, under the name of fortune or chance, in-  
stead of saying, What a misfortune was this, What a  
chance was that, and the like, *Deut. 1. 27.*  
And the Attribute of Gods Justice  
is prophane!y abused, either by thinking or  
saying, That God likes of sin or wicked sin-  
ners, *Psal. 50. 21. Mal. 3. 15.* And the Attri-  
bute of Gods mercy is prophane!y abused,  
either in presuming to sin, upon hopes that  
God will be merciful, or by speaking basely  
and contemptuously thereof, as when we

say, speaking of some trifling thing, If it not  
worth god-a-mercy. And the Attribute of  
Gods patience is prophanelly abused by  
thinking or saying upon occasion of his for-  
bearance to punish for a time, That he will  
neither call us to an account, nor punish us  
for our sins, *Rom. 2. 4.*

*Neo.* Now, Sir, I pray you proceed to  
shew how Gods Name is prophanelly abused  
in his Ordinances; and first of all begin with  
prayer.

*Eva.* Gods Name is prophanelly abused  
in prayer, either by praying ignorantly, with-  
out the true knowledge of God and his will  
*Act. 17. 23. Mat. 20. 22.* or when we pray  
with the mouth onely, and not with the desires  
of our hearts agreeing with our words. *If*  
*Hos. 3. 14. Psal. 78. 36.* And when we pray  
drowsily and heavily without fervency of  
spirit, *Mat. 26. 41.* and when we pray with  
wandring worldly thoughts, *Rom. 12. 12.* *Eva.*  
and when we pray with any conceit of our  
owneworthinesse, *Luk. 18. 9, 11.* and when  
we pray without faith in the promises of  
God, *1am. 1. 6.*

*Neo.* And how is Gods Name prophanelly  
abused in hearing or reading his Word.

*Eva.* Gods name is hereby abused, when  
we heare it or read it and doe not understand the

it not *Mat. 8. 30.* And when we heare it onely  
 by the outward eares of our bodies, and  
 not also with the inward eares of the heart  
 and soul; and this we doe, when we read it  
 or hear it with hearts full of worldly and  
 wandering thoughts, *Ezek. 33. 30.* And when  
 we read it, or hear it with dull, drowsie, and  
 sleepey spirits; and when in hearing of it we  
 do not conceive it to be the Word of a mor-  
 tal man that delivereth it, then the Word of  
 the great God of Heaven and Earth, *1 Thes.*  
*2. 13.* And when we do not with our hearts  
 believe every part and portion of that Word  
 which we read or hear, *Heb. 4. 2.* And when  
 we pray do not humbly and heartily subject our  
 selves to what we read or hear, *2 King. 22.*  
*words. Isa. 62. 2.*

we pray *No.* And how is the Lords Name pro-  
 fanely abused in receiving the Sacrament  
 at the Lords Supper.

*2. 12. Eva.* This we do, when we either through  
 want of knowledge cannot examine our  
 selves, or through our own negligence do  
 not examine our selves, before we eat of that  
 bread, and drink of that Cup, *1 Cor. 11. 28.*  
 and when we in the Act of receiving, do not  
 mind the spiritual signification of the Sacra-  
 ment, but do either terminate our thoughts  
 at the Elements themselves, or else suffer  
 them

them to rove and run out to some other object, *Luke 22. 19.* And when after receiving we do not examine our selves what communion we have had with Christ in the Ordinance, nor what vertue we have flowing out from Christ, into our own souls by means of that Ordinance. *2 Cor. 13. 5.*

*Neo.* And how is the Name of the Lord prophanely abused, in taking of an oath.

*Eva.* This we do, when we call the Lord to be a witnesse of vain and frivolous things by our usual swearing in our common talk. *Hos. 4. 2. Jer. 23. 10.* And when we call God to be a Witnesse of our furious anger, and to a wicked purpose, as when we swear we will be revenged on such a man, and the like. *1 Sam. 14. 39. 1 Sam. 25. 34.* And when we call God to be a Witnesse to our swearing falsely. *Lev. 19. 12. Zach. 5. 4.* And when we swear by the masse, or by our faith, or troth, or by the rood, or by any thing else that is not God, *Jer. 5. 7. Mat. 5. 34, 35, 36, 37.*

*Neo.* And how is the Name of God prophanely abused, as touching his Workes,

*Eva.* When we either take no notice of his Workes at all, or when we think and speak otherwise of them, than we have warrant from

ther of his Word to do, as when we doe not  
 receiving of the inward Works of Gods Electi-  
 on and Reprobation, and are called thereun-  
 in, or when we murmur and cavil thereat,  
 we found 1.9.20. And when we either doe not at-  
 tention to the Workes of his Creation and  
 3.5. ministration, or doe not take occasion  
 the Lord to glorifie the Name of God, *Psal.*  
*1. Rom. 1.21.*

the Lord  
 is thing *Nec.* And how is the Name of God pro-  
 non talley abused, in respect of his Religion.

call God *Eva.* When our conversation is not agree-  
 ger, and to our profession, *2 Tim. 3.5.* And that  
 we wiser when in respect of God it is but Hy-  
 he like, or when in respect of men we walk  
 when wiserly; for if we live scandalously in the  
 wearing of Religion, we cause the Name of  
 when we to be prophaned by them that are with-  
 or troth, *Rom. 2. 24.* And become stumbling  
 ie that is to our weak brethren, *Rom. 14.13.*

7. And now Neighbour *Nomologista*, I pray  
 tell me, whether you think you keep  
 od pro Commandment perfectly or no.

es.  
*Nom.* Sir, to tell you the truth I had not  
 orice ought that the Name of God had signified  
 d speak more than his Titles, Lord and God.

varrant  
 from

*Eva.*

*urfin. Cat.* *Eva.* I but you are to know that the  
*p. 556.* of God in Scripture, signifieth all the  
 things that are affirmed of God, or any thing  
*Elton Com.* whatsoever it is, whereby the Lord manifesteth  
*p. 54.* himself known to men.

*Now.* Then believe me Sir, I have come  
 far short of keeping this Commandment  
 perfectly, and so doth every man else I have  
 perswaded.

*Eva.* I am of your minde, for where is  
 man that hath and doth so meditate on  
 Titles, and use them in his Speeches,  
 Writings, with such reverence, fear,  
 trembling, as he ought? or what man  
 that can truly say, he never in all his  
 thought on them, nor used them in his com-  
 mon talk, either rashly, carelessly, or un-  
 reverently. I am sure, for mine own part, I  
 not say so, for alas, in the time of mine igno-  
 rance, I used many times to say, by way  
 foolish admiration, Good Lord, Good Lord  
*Lord have mercy on us*, what a thing is this  
 yea, and I also many times used to say, I  
 God I may never stir if such a thing be  
 so; yea. and I have divers times said, *Lord*  
*Lord be with you*, and speed you, and  
*Lords name be praised*, after a formal  
 fary manner, my thoughts being exercised  
 about something else the whilest.

the man where is the man that hath alwayes  
all thought, conceived, spoken, and written so  
anything, reverently, and spiritually, of the  
word mans power, wildome, justice, mercy, and  
grace, as he ought? Nay, what man is he  
that can truly say, He never in all his life cal-  
l'd the Attribute of the Lords power into  
question, nor never murmured at any act or  
of Gods providence, nor never pre-  
tended to sinne, upon hopes, that God would  
be merciful unto him? I am sure I cannot  
say so.

And where can we finde the man that can  
truly say he hath alwayes read and heard the  
word of God, after a holy, reverent, and spi-  
ritual manner? Nay, where is the man that  
is not sometimes both heard it, and read  
it, with a formal cursary and unprofitable  
eye? Is there any man that can truly  
say he hath alwayes perfectly understood,  
and heard God? and that  
is not sometimes heard more with the  
eyes, I mean eares of his body, then with the in-  
ward eares of his heart and soul? and that  
is never dull and drowsie, if not sleepy, in  
time of hearing and reading? and that  
is never worldly nor wandering thought  
in at that time? and that never had the  
doubting or questioning the truth of  
what

what he hath read or heard? I am sure  
mine own part, I have been faulty many  
these wayes.

And is it possible to finde a man that  
truly say, He hath always called upon  
Name of the Lord after a holy, reverent  
spiritual manner? or hath not rather  
times prayed after a carnal, unholy, or  
manner? Where is the man that hath  
ways had a perfect knowledge of God, and  
his Will, in prayer? and whose heart  
always gone along with his words in prayer  
and that never was drowsie nor heavie,  
never had wandring thought in prayer?  
that never had the least conceit that God  
would grant him any thing for his  
sake? and that never had the least doubt  
or questioning in his heart, whether God  
would grant him the thing he asked in pray  
er? I am sure, for mine own part, I  
scarce clear my self from any of these.

And can any man truly say, he hath  
ways received the Sacrament after a  
reverent, and spiritual manner? Nay,  
not every man rather cause to acknowledge  
the contrary? Is there a man to be found  
that hath alwayes seriously and rightly ex  
mined himself before-hand, and that hath

rightly with his heart performed all inward actions, that are signified by the word; or hath not every man and woman cause to confess, that either for want of knowledge, or through their own negligence they have not so examined themselves as they ought? nor so actuated their minds the spiritual signification of outward Elements, in the time of receiving the Sacrament as they ought? nor examined themselves, after receiving, what fruit they have got to their souls there-  
I am sure, I have cause to confesse all

ad, where shall we finde a man that alwayes sanctified the name of the Lord in his heart, and with his tongue, by swearing a holy, religious and spiritual man, or rather have not most men that have been called to take an oath prophaned the name of the Lord either by swearing ignorantly, falsely, maliciously, or for some base wicked end? and I think it is some what to find a man that never in all his life swore, either by his faith or by his troth, by the masse, or by the rood, I am sure I am the man: and he is a rare man that can say he hath alwaies sanctified the name of the Lord in his heart and with his tongue, by  
ad-

admiring and acknowledging the wondrous power, & goodness of God manifested in his workes, for it is to be feared that most doe either take no notice at all of the wondrous power of God, or else doe think and speak of God otherwise then the word of God warrants them to do. I am sure, I am one of the most.

And he is a precious man that hath waies so sanctified the name of the Lord, his holy and unblamable conversation is to be sought; for alas, many professors of religion by their fruitlesse and offensive walking either cause the enemies of God to blaspheme the evil of the waies of God, or else doe they cause their weake brother to stumble; well if I never did so, and thus have I endeavoured to satisfie your desires concerning the third Commandment.

*Nex.* I beseech you Sir, proceed to speak of the fourth Commandment as you have done of the other three.

*Com. 4.* *Eva.* Well then I pray you consider, as the Lord in the third Commandment doth prescribe the right manner how he is to be worshiped, so doth he in the fourth Commandment, 'et down the time when he is to be most solemnly worshipped, after the right manner; and in this Commandment

affirmative part expressed in these words, *Remember the sabbath day to keepe it* *Exod. 23.*  
*Exod. 23.* that is, *Remember that a seventh day* *12.*  
 every weeke be set a part from worldly  
 and busineses, and be consecrated to  
 by holy and heavenly imployments: and  
 negative part expressed also in these words,  
*Thou shalt not doe any worke, &c.* That is,  
 shalt not on that day do any such thing  
 as doth any way hinder thee from  
 an holy rest unto God.  
 I pray you, Sir, begin with the af-  
 firmative part, and first tell us what the Lord  
 requireth of us in this Commandement.  
 In this fourth Commandement the  
 requireth that we finish all our workes  
 in the space of six dayes, *Deut. 5. 13.* and  
 on the seventh day before it come, and  
 are for it, *Luk. 23. 54.* & rise early on that  
 in the morning, *Psal. 92. 2. Mar. 1. 35,*  
 yea and the Lord requireth that we  
 ourselves for the publicke exercises, by  
 reading and meditation, *Eccles. 5. 1.*  
 and that we joyne with the Mi-  
 nistry and people publicly assembled, with  
 of mind and fervency of affection in  
 hearing the Word read  
 preached, *Act. 13. 14, 15, 44.* in singing  
 psalms, *1 Cor. 14. 15, 16. Col. 3. 16.* in the  
 Sacrament

Elton on  
 the Com.  
 p. 87.

Sacrament of Baptisme, *Luke. 1. 58, 59.* in the Sacrament of the Lords Supper, taken as it shall be administred in that congregation whereof we are members, *1 Cor. 26.*

Then afterwards when we come to the Lord requireth that we seriously meditate on that portion of the Word of God we have heard, *Acts. 17. 11.* and repeat it to our families, *Deut. 6. 7.* and confer of it with others if there be occasion, *Luke. 24. 14.* and that we crave his blessing when we have done all this, *Joh. 17. 17.*

*Neo.* And is this all that the Lord requireth us to do on that day?

*Eva.* No, the Lord doth also require that we do workes of mercy on that day, as to visit the sick, and do them what good we can, *Neh. 8. 12. Mat. 3. 3, 4, 5.* and relieve the poore and needy, and such as be in prison, *Luke. 13. 16.* and labour to reconeile them that be at variance and discord, *Mat. 5. 9.*

Also the Lord doth permit us to do workes of instant necessity on that day, as to travel to the places of Gods worship, *2 Kings 4. 23.* to heale the diseased, *Hos. 6. 6. Mat. 12. 7, 12.* to dresse food for the necessary preservation of our temporal lives, *Eccles. 1. 10.* to tend and feed cattel, *Mat. 12. 11.* and for

8, 59. *Neos.* I pray you, Sir, proceed to the negative part, and tell us what the Lord forbiddeth in this Commandment?

1. In this Commandment the Lord forbiddeth idleness or sleeping more on the Lords day in the morning, than is of necessity, *Exod. 20. 6.* And he also forbiddeth us to labour in our particular Callings, *Exod. 16. 28, 30.* And he also forbiddeth us to talk out our worldly affaires and business on that day, *Amos 8. 5. Isa. 58. 13.* And he also forbiddeth us to travel any journey about worldly business on that day, *Matth. 24.*

Lord, or to keep any Faires or Markets on that day, *Nehem. 13. 16, 17.* or to labour in seed-time and harvest on that day. In a word, the Lord on that day forbiddeth all worldly works and labours, except works of mercy and instant necessity, which were mentioned before. And thus have I also declared, both what the Lord requireth, and what he forbiddeth in the fourth Commandment: And my Neighbour *Nomologista*, I pray you tell me, whether you think you keep it perfectly

100. *Nom.* Indeed, Sir, I must confess, there is more both required and forbidden in this Commandment than I was aware of; but

F

yet

yet I hope I go very near the observing and doing of all.

*Neo.* But, Sir, Is the bare observing and doing of these things sufficient for keeping of this Commandment perfectly?

*Evan.* O no, the first Commandment must be understood in all the rest, that is, obedience to the first Commandment must be the motive and final cause of our obedience to the rest of the Commandments, otherwise it is not the Worship of God, but Hypocrisie, as I touched before: Wherefore my Neighbour *Nomologista*, though you have done all the duties that the Lord requires in this Commandment, and avoided all sins which he forbiddeth; yet if all this has not been from such grounds, and to such ends as I told you of in the conclusion of the second Commandment, and not for the love you bear to God, and the desire you have to please him, you come short of keeping the Commandment perfectly.

*Neo.* Sir, whatsoever he doth, I am sure he come far short not onely in this point, but in divers others; for though, 'tis true indeed I am careful to finish all my worldly business in the space of six dayes, yet alas I do not so seriously think on and prepare for

seven

*urfin. Cat.  
pag. 48.*

ing on that day as I ought; neither do I many  
 times rise so early on that day as I ought;  
 neither do I so thoroughly fit and prepare my  
 self by Prayer and other Exercises before  
 that day as I ought; neither do I so heartily  
 unite with the Minister and people when I  
 go to the Assembly, as I ought; but am  
 subject to many wandring worldly thoughts  
 and cares even at that time: And when I  
 come home, if I do either meditate, repeat,  
 pray, or confer; yet alas, I do none of these  
 with such delight and comfort as I ought;  
 neither have I been so mindful nor careful  
 to visit the Sick, and relieve the Poor, as I  
 ought; neither can I clear my self from be-  
 coming guilty of doing more worldly works and  
 business on that day, than the works of men-  
 tal and instant necessity, the Lord be merciful  
 to me. But I pray you, Sir, proceed to  
 the sixth of the fifth Commandment, as you  
 have done of the rest: But first of all, I pray  
 you tell us what is meant by Father and Mo-

Evangel. By Father and Mother, is meant Come 5.  
 not only Natural Parents, but others also  
 who are our Superiours, either in age, in  
 rank, or in gifts, *Kings 5.13 & 6.11. & 13.*

*Neo.* And why did the Lord use the name of Father and Mother to signifie and comprehend all other superiours?

*Evan.* Because the Government of Fathers is the first and most ancient of all other; and because the society of Father and Mother, is that from whom all other societies do come.

*Neo.* And are the Duties of Inferiours towards their Superiours onely here intended?

*Evan.* No, but also of Superiours towards their Inferiours, and of Equals amongst themselves; so that the general Duty required in the affirmative part of this fifth Commandment *Honor thy Father and Mother*, is, that every man, woman, & child, be careful to carry themselves as becometh them, in regard of that Order God hath appointed amongst men, and that relation they have to others, either as Inferiour, Superiour, or Equal.

*Neo.* I pray you, Sir, proceed to the particular handling of these things; and first let us, what is the duty of Children to their Parents.

*Evan.* Why the Lord in this Commandment doth require, that Children do reverence their Parents, by thinking and esteeming

ing highly of them, *Gen.* 31. 35. and by loving them dearly, *Gen.* 46. 29. and by fearing them in regard of their authority over them, *Lev.* 19. 3. And this inward reverent esteem of them is to be expressed by their outward reverent behaviour towards them, *Ex.* 48. 12. And this outward reverent behaviour is to be expressed in giving them reverent Titles, *Gen.* 31. 35. and by bowing their bodies before them, *1 Kings* 2. 19, and embracing their instructions, *Prov.* 1. 8. and by submitting patiently to their corrections, *Heb.* 12. 9. and by their succouring and relieving of them in case of want & necessity, *Gen.* 47. 12. and by making their prayers unto God for them *1 Tim.* 2. 12.

*Neo.* And, Sir, what be the duties of parents towards their children?

*Evan.* Why the Lord in this Commandment doth require that Parents be careful to bring their children with all convenient speed, and in due order, to be admitted into the visibl: Church of God by Baptisme, *Luk.* 19. and that they, according to their ability, do yield and give unto their Children such competent food, cloathing, and other necessities, as are fit for them, *Math.* 7. 9, 12. *Tim.* 5. 8.

And that they train them up in Learning, instruct them in Religion and endeavour to sow the seeds of godliness in their hearts, as soon as they be able to speak, and have the use of Reason and Understanding, *Deut.* 10. & 6. 7, 20, 21. And that they be careful to check and rebuke them when they do amiss, *Prov.* 31. 2. and that they be careful seasonably to correct their faults, *Prov.* 13. 24. & 19. 18. and that they be careful in time, to train them up in some honest Calling, *Gen.* 4. 2. and that they be careful to bestow them in marriage in due time, *Jer.* 29. 6. *1 Cor.* 7. 36, 38. and that they be careful to lay up something for them, as their ability will suffer, *Prov.* 19. 14. *2 Cor.* 12. 14. and that they be earnest with God in prayer, for a blessing upon their Childrens soules and bodies, *Gen.* 48. 15, 16.

*Neo.* And what be the Duties of Servants towards their Masters?

*Evan.* Why the Lord in this Commandment doth require that Servants have an inward, high, and reverent esteem of their Masters, *Ephes.* 6. 5, 6, 7. yea, and that they have in their hearts a reverent awe and fear of them, *1 Pet.* 2. 18. and this reverence and fear they are to expresse by their outward reverent behaviour towards them; both in

Word

earn the Lord and Deed, as by giving them reverent  
 favour, *1 King. 5. 23, 25.* and by an humble  
 submissive countenance and carriage, either  
 when their Masters speak to them, or they  
 speak to their Masters *Gen. 24. 9. Acts 10. 7.*  
 and by yielding of sincere, faithful, willing,  
 and single-hearted service to their  
 Masters in all they go about, *Col. 3. 22. Tit.*  
*1. 10.* and by a meek and patient bearing of  
 those checks, rebukes, and corrections which  
 are given to them, or laid upon them by  
 their Masters, without grudging, stomach, or  
 ill countenance, though the Master do it  
 without just cause, or exceed in the measure,  
*Pet. 2. 18, 20.* and by being careful to main-  
 tain their Masters good name in keeping se-  
 cret those honest intents, which he would  
 not have disclosed; and as much as may be  
 to hide and cover their Masters wants and  
 infirmities not blazing them abroad, *2 Sam.*  
*15. 13. 2 Kings 6. 11.*

*Neo.* And what is the duty of Masters to-  
 wards their servants?

*Evan.* Why, the Lord in this Command-  
 ment doth require that masters be careful  
 to choose unto themselves religious servants,  
*Col. 1. 6.* and that they do instruct them in  
 religion, and the ways of godlinesse, *Gen. 18.*  
 and that they be careful to bring them to

the publicke excercises *Jos.* 24. 15. and that they do dayly pray with them and for them *Jer.* 10. 25. & that they do yeeld and give to them meat, drink, and apparel fitting them, *Dent.* 24. 14, 15, and that they teach them that they follow the workes of the Lord with diligence, *Prov.* 31. 27. and that they be careful to instruct them, and give them direction therein, *Exod.* 35. 34. and that they be careful to give them just reproof and correction for their faults, *Prov.* 29. 17. and 19. 29. and that they looke carefully upon them when they are sick, *Mat.* 8. 5, 6.

*Neo.* And what is the duty of wives towards their husbands?

*Evan.* Why the Lord in this Commandment doth require, that wives do carry their hearts an inward opinion, and their esteeme of their husbands. *Ephes.* 5. 33. which they are to expresse in their speech by giving them reverent titles and tearms, *1 Pet.* 3. 6. and in their countenance and behaviour, by their modesty, shamefastnesse, and sobriety, *1 Tim.* 2. 9. and in being willing to yeeld themselves to be commanded, governed, and directed by their husbands in all things honest and lawful, *Gen.* 31. 4, 16, 17. to their husbands, *Tit.* 2. 4. and to expresse their

and their love by their chastity and faithfulness  
 or their husbands, both in body and mind,  
 give 2.5. 1 Tim.3.11. and by their using the  
 fitting means they can to keep their husbands  
 in health, Gen.27.9. they are also re-  
 quired to be helpful to them in the govern-  
 ment of the family, and to be provident for  
 and give estate, by exercising themselves in  
 34. a profitable employment, Prov.31.13,15,  
 and they are also required to stirre up  
 29. their husbands to good duties, and joyne  
 lly use them in the performance of them, 2  
 4.9,10. and to pray for them, 1 Tim.  
 5.12.

Neo. And what is the duty of husbands  
 towards their wives?

Ans. Why the Lord in this Command-  
 ment requireth, that husbands be careful to  
 33. their religious wives, 2 Cor.6.14. and that  
 they dwell with them as men of knowledge,  
 3.7. and that they cleave unto them  
 in true love and affection of heart, Col.3.19.  
 and that they content themselves onely  
 in the love of their owne wives, and keep  
 themselves to them both in mind and body,  
 5. 19, 20. they are also to be care-  
 16,17. to maintaine their authority over  
 them, Ephes.5.23. and to live cheerefully  
 and familiarly with them, Prov.5.19.  
 and

and to be careful to provide all things needful and fitting for their maintenance, *1 Tim. 5.8.* and to teach, instruct, and admonish them, as touching the best things, *1 Sam. 1.8.* and to pray with them and for them, *1 Pet. 3.7.* and to endeavour to reforme and amend what they see amisse in them, by reasonable and loving admonition and reproof, *Gen. 30. 2.* and wisely and patiently to beare with their natural infirmities, *Gal. 6. 2.*

*Neo.* And what is the duty of Subjects towards their Magistrates?

*Evan.* Why the Lord in this Commandment doth require, that Subjects do thinke and esteeme reverently of their Magistrates, *2 Sam. 10. 16, 17.* and that they carry their hearts a reverent awe and fear of them, *Prov. 24. 21.* the which they are to express by their outward reverent behaviour towards them, both in word and deed, *2 Sam. 9. 6, 8.* and by an humble, ready, and willing submitting of themselves to their commands, either to do, or to suffer, *1 Pet. 2. 13.* and by yielding a loyal and sound-hearted love to them, in not shrinking from them when they have need, but defending them with their goods, bodies, and lives, if occasion require, *2 Sam. 18. 3. & 21. 27.* also they are required to make their prayers unto God for them, *1 Tim. 2. 12.*

And what is the duty of Magistrates  
towards their Subjects?

*Answer.* Why, the Lord in this Command-  
ment doth require, that Magistrates be care-  
ful to establish good Lawes in their King-  
doms, and good Orders amongst their Sub-  
jects, *2 Kings 18. 4. Rom. 12. 17.* and that  
they be careful to see them duly and impar-  
tially executed, *Jer. 38. 4. 6. Rom. 13. 3, 4.* and  
that they be careful to provide for the peace,  
quietness, and outward welfare of  
their Subjects, *Rom. 13. 4. 1 Tim. 2. 2.* and  
that they do not oppress them with Taxations and  
Exactions, *1 King. 12. 14.*

And what duties are people to per-  
form towards their Minister?

*Answer.* Why the Lord in this Command-  
ment doth require that people have their  
Minister in reverent account and estimation,  
*1 Sam. 15. 22. 24. 1.* and that they humbly and willing-  
ly yield themselves to be taught and directed  
in their spiritual affairs by him, *Heb. 13. 17.*  
that they pray for him, that the Lord  
would enable him to do his duty, *Rom. 15.*  
and that they do their best to defend  
him against the wrongs of wicked men, *Rom.*  
and that they yield unto him double  
honour, that is, both singular love for their  
sakes sake, and sufficient maintenance, both

*Elton on  
the Com-  
mandm.  
in p. 161.*

in regard of his person and calling, 1 Tim. 17. 18. Gal. 4. 15.

*Neo.* And what is the duty of a Minister towards the people?

*Evan.* Why the Lord in this Commandment doth require, that Ministers do gently and faithfully preach the pure Word of God unto their people, both in season and out of season, 1 Cor. 9. 16. 2 King. 4. 2. and that they do so truly and plainly expound the same, that the people may understand it, and that they pour out their souls to GOD in prayer for the spiritual good of the people, 1 Thess. 1. 2. and that they go before the people, as a pattern of imitation to them, in holiness of conversation, Phil. 4. 9.

*Neo.* And what is the duty of Equals?

*Evan.* Why the Lord in this Commandment doth require, that Equals regard the dignity and worth of each other, and call themselves modestly one towards another, and in giving honour, go one before another, Ephes. 5. 21. Rom. 12. 20. And thus having shewed you the Duties required in this Commandment, I pray you, Neighbour Anatomist, tell me whether you think you have kept it perfectly or no.

1 Tim. Min. Sir, though I have not kept it perfectly, yet I am perswaded I have gone very far; for when I was a Child, I loved and honoured my Parents, and was obedient to them; and when I was a Servant, I respected and feared my Master, and did him faithful service; and since I became a man, I hope, carried my self well towards my superiours, and towards my Servants; yea, and my duty both to Magistrates and Mini-

1 Tim. Min. I, but I must still tell you, the Lord doth not onely require, that you do them, but also that you do them in obedience unto him; that is, in Conscience to Gods Commandment, or for his sake, even because he commandeth it. Therefore, although you did your duty to your Parents when you were a Child, and to your Master, when you were a Servant; yet if you did it either for the praise of men, or for fear of their corrections, or to procure a greater portion, or greater wages, it was not because the Lord saith, *Children obey Eph. 6.4.* *Parents in the Lord*; and because he saith to Servants, *Whatsoever ye do, do it Col. 3.23* *as to the Lord, and not unto men*; you were not in so doing kept this Commandment: and though you have loved your superiours, and every way carried your self well towards

towards her, yet if it have bin either because she is come of rich Parents, or because she is beautiful, or because she brought you a good portion, or because she some way serveth you, please you after the flesh; and not because the

Eph. 5. 25. the Lord saith, *Husbands love your Wives,* as the Church loveth herself, and have not therein kept this Commandment. And though you have carryed your self never so well towards your servants; yet if it have been, that they might praise you, or make them follow your business more gently and faithfully; and not because the Lord saith, *Masters give unto your Servants that which is just and equal,* you have not therein kept this Commandment. And though you have done your duty never so well towards your Magistrate; yet if it have been for fear of his wrath, and not for Conscience sake, to wit, because the Lord saith, *Let every soul be subject unto the higher powers,* you have not therein kept this Commandment: And though you have given your Minister his maintenance, and invited him oft to your Table, and carryed your self never so well towards him; yet if it have been, that he or others might think you a good Christian, and a kind man, and not because the Lord saith,

Gal. 6. 6. *Let him that is taught in the Word, communicate unto him that teacheth in all good things,*

you main

became have not therein kept this Command-

Ans. Well Sir, I cannot tell what my  
 neighbour *Nomologist* hath done, but for  
 my own part, I am sure, I have come far  
 short of doing my duty in any relation I have  
 to others: for when I was a child, I re-  
 member that I was many times stubborn and  
 disobedient to my parents, and vexed if I  
 might not have my will, and slighted their  
 corrections, and was impatient at their  
 reproofs, and sometimes despised and con-  
 temned them in my heart, because of some  
 familiarity, especially when they grew old;  
 neither did I pray for them, as it seemeth  
 ought to have done: And the truth is, if I  
 would any obedience to them at all, it was  
 out of their corrections, or some such  
 respects, and not for conscience towards  
 them. And when I was a servant, I did not  
 look so reverently, nor esteem so highly of  
 my master and mistress as I should have done,  
 so that I was subject to slight and despise them,  
 and did not yeeld such humble, reverent, and  
 careful obedience to them, as I should  
 have done; neither did I patiently and con-  
 dantly beare their checks and rebukes, but  
 had divers times risings and swellings in my  
 spirit against them; neither was I so careful  
 to maintaine their good name and credit as

I ought to have been; neither did I pray  
to the Lord for them as I ought to  
done: And the very truth is, all the subject  
on which I yeelded unto them, was for  
of their reproofs and corrections, or for  
praise of men, rather than in conscience  
the Lords Commandement.

And when I entered into the mar-  
riage, I was not careful to chuse a religio-  
wife; no I aymed at beauty more then piety  
and I have not dwelt with my wife as a man  
of knowledge Ino, I have exprest much  
ignorance and folly in my carriage towards her  
neither have I loved her so as a husband  
ought to love his wife; for though 'tis true  
I have had much fond affection towards her  
yet have I had little true affection, as it be-  
I have had much fond affection, towards her  
been evident, in that I have been easily pro-  
voked to anger and wrath against her, and  
have not carried my selfe patiently towards  
her; neither have I been careful to main-  
taine mine authooity over her, but have lost  
it by my childish and undiscreeet carriage  
towards her; neither have I lived so cheere-  
ly and delightfully with her as I ought to  
have done, but very heavily, discontented  
and uncomfortably have I carried my self  
towards her, neither have I been so careful  
to instruct and admonish her as I ought; and

chong

ough I have now and then reprov'd her,  
for the most part it hath been in a passi-  
on, and not with the spirit of meeeknesse,  
mercy, and compassion; neither have I pray'd  
for her either so often or so fervently as I  
ought; and whatsoever I have done, that  
hath been well, I have bin mov'd thereunto  
in former times especially) rather by  
something in her, or done by her, then by  
the Commandement of God. And since I be-  
come a father and a master, I have neither  
my duty to my children nor servants  
thought; for I have not had such care, nor  
taken such paines for their eternal good, as I  
have done for their temporal. I have had  
more care, and taken more pains to provide  
food and rayment for them, than I have to  
monish, instruct, teach, and catechize  
them; and if I have reprov'd or corrected  
them, it hath been rather because they have  
in some way offended me, than because they  
have offended God: And truly I have neither  
pray'd for them so often nor so fervently as  
I ought. In a word, whatsoever I have done by  
way of discharging my duty to them, I fear  
it hath been rather out of natural affecti-  
on, or to avoyd the blame, and gaine the  
good opinion of men, than out of conscience  
the Lords will and Commandement.

And

And if I have at any time carried my self well, or done my duty either to Magistrate or Minister, it hath rather been for fear or praise of men, than for conscience sake towards God; so farre have I been from keeping the Commandement perfectly, the Lord be merciful unto me.

*Eva.* Assure your self, neighbour *Neophytus*, this is not your case alone, but the case of every man that hath stood in all these relations to others, as it seems you have done; And I am confident any man that doth truly know his heart will confesse; yea, and any woman that is well acquainted with her owne heart, I am perswaded will confesse that she hath not had such a reverent esteem and opinion of her husband as she ought, nor so willingly yeelded her self to be commanded, governed, and directed by him as she ought, nor loved him so truly; as she ought, nor been so helpful to him no way as she ought, nor prayed neither so oft nor so fervently for him as she ought; And I fear most women do all that they do rather for fear of their husbands frowns, or to gain his favour, than for conscience to the Lord's Will and Command.

And where is the Magistrate that is careful to establish in his Dominions such good and wholesome Laws as he ought, or

my self them executed and put in practise as he  
 ought? or that is so careful to uphold and  
 maintaine the truth of Religion as he ought?  
 or that is so careful to provide for the peace,  
 unity, and welfare of his people, as he ought?  
 where is the Magistrate that doth not do  
 what he doth for some other cause, or to  
 some other end, rather than because God  
 commands them; or to the end he may  
 please himself?

And where is the Minister that doth his  
 duty so in his place as he ought? I am sure  
 on mine owne part, I have neither so dili-  
 gently nor faithfully preached the pure  
 word of God as I ought, nor so fully nor tru-  
 ly expounded it and applyed it to my hearers  
 as I ought; nor so powred out my soule to  
 pray for them in prayer as I ought; neither  
 as I ought gone before them as a patterne of im-  
 itation in holinesse of life and conversation  
 as I ought: the Lord be merciful to me.

Well Sir, now I intreat you to pro-  
 ceed to speak of the sixth Commandement as  
 you have done of the rest.

Well then, I pray you consider that in  
 the sixth Commandement there is a nega-  
 tive part expressed in these words, *Thou shalt  
 not murther*. That is, thou shalt neither in  
 deed, tongue, nor hand, impeach or hurt  
 either

either the life of thine own soul or body, or the life of any other mans soul or body. And an affirmative part included in these words, *But thou shalt every man by all good means, seek to preserve them both.*

*Neo.* I pray you, Sir, speak of these things in order and first tell us what is forbidden in this Commandment, as tending to the murdering of our own souls.

*Evan.* That we may not be guilty of murdering the souls of others, in this Commandment, is forbidden, all giving occasion to others to sin against God either by provoking of them, *1 King. 21. 25.* or by counselling of them, *2 Sam. 16. 21.* or by evil example, *Rom. 14. 15.*

*Neo.* And what is forbidden in this Commandment, as tending to the murdering of our own bodies.

*Evan.* That we may not be guilty of murdering our own bodies, in this Commandment is forbidden excessive worldly sorrow, *1 Cor. 7. 10.* *Prov. 17. 22.* and so also is the neglect of meat, drink, apparel, recreation, phylick, or any such refreshments, *Eccles. 5. 19.* & *6. 2.* and so also is excessive eating and drinking, *Prov. 23. 29, 30.* *Hos. 7. 5.* and so also is laying violent hands upon ourselves, *1 Sam. 3. 14.* *Act. 16. 28.*

*Neo.* Well, Sir, now I pray you tell us what is forbidden in this Com. as tending to the murdering of others bodies; and, first what is forbidden in respect of the heart.

*Evan.* That we may not be guilty of murdering others with our hearts, in this Commandment is forbidden all hasty, rash, and unjust anger, *Math. 5. 22.* and so also is malice, or hatred, *Lev. 19. 19.* *John 3. 15.* and so

So is envy, *Psal.* 37. 1. *Prov.* 24. 1. and so also is desire of revenge, *Levit.* 19. 18.

*Neo.* And what is forbidden in respect of Tongue?

*Evan.* That we may not be guilty of murdering others with our Tongues, in this commandment is forbidden, all bitter and provoking termes, *Ephes.* 4. 31. and so also all wrangling and contentious speeches, *vv.* 15. 1. and so also is crying and unseemly lifting up of the voyce, *Ephes.* 4. 31. and so is railing or scolding, *Prov.* 17. 19. *1 Pet.* 19. & so also are all reviling and threatening speeches, *Math.* 5. 22. and so also are all mocking, scoffing, and deriding speeches, *King.* 2. 23. *John* 19. 3.

*Neo.* And what is forbidden in respect of the whole body, and more especially of the

*Evan.* That we may not be guilty of murdering others with our hands, in respect of other parts of the body, in this Commandment is forbidden all disdainful, proud, and scornful carriage, *Gen.* 4. 5. *Prov.* 6. 17. and so also is all provoking gestures, as nodding of the head, gnashing with the teeth, and the like, *Math.* 27. 39. *Act.* 7. 45. and so also is all froward and churlish behaviour, *1 Cor.* 25. 17. and so also is brawling and quarrelling, *Tit.* 3. 2. And more especially in

respect of the hand is forbidden striking and wounding, *Exod. 21.18, 22.* and so also is taking away of life, otherwise than in case of publique Justice, just War, and necessary defence, *Exod. 21.12. Gen. 9.6.*

*Neo.* I pray you, Sir, proceed to the affirmative part of this Commandment, and first tell us what is required of us in respect of the life of our own soules?

*Evan.* In respect of the preservation of the life of our own soules is required, a careful avoiding of all sorts of sin, *Prov. 11.19.* and so also is a careful use of all means of grace and spiritual life in our soules, 1 *Peter 3.2.*

*Neo.* And what is required of us in respect of the preservation of the life of other soules?

*Evan.* In respect to the preservation of the life of the soules of others, is required, that according to our place and calling, and as present occasion is offered, we teach and instruct others to know God and his Will, *Gen. 18.19. Deut. 6.7.* and also that we do our best to comfort others that are in distress of Conscience 1 *Thes. 5.14.* and that we pray for the welfare and comfort of others soules, *Gen. 43.29.* and that we give others good examples by our Christian-like walking, *Mat. 5.16.*

ing and *Neo.* And what is required of us in re-  
spect of the preservation of the life of our  
own bodies?

*Evan.* In respect of the preservation of  
the life of our own bodies, is required in this  
Commandment, that we be careful to pro-  
vide unto our selves the use of wholesome  
food, cloathing, and lodging, and physick  
when there is occasion, *1 Tim. 5. 23. Eccles.*  
*10. 17. 2 Kings 20. 7.* And also that we use  
it, a carefull and lawful mirth, rejoycing in an ho-  
nourable manner, *Prov. 17. 22. Eccles. 3. 4.*

*Neo.* And what is required of us, in re-  
spect of the preservation of the life of the  
bodies of others,

*Evan.* In respect of the preservation of  
the life of the bodies of others, in this Com-  
mandment is required a kind and loving dis-  
position, with tenderness of heart towards  
them, *Ephes. 4. 31, 32.* and so also is a patient  
bearing of wrongs and injuries *Col. 3. 12, 13.*  
and so also is the taking of all things in the  
lowest sense, *1 Cor. 13. 5, 7.* and so also is the  
avoiding of all occasions of strife, and parting  
with our own right sometimes for peace  
sake, *Gen. 13. 8, 9.* and so also is all such looks  
and gestures of the body, as do express meek-  
ness and kindness, *Gen. 32. 10* and so also is  
the relieving the poor and needy, *Job 31. 16.*

and so also is the visiting of the sick, *Mat.* 25. 36. And now, Neighbour *Nomologista*, I pray you tell me, whether you think you keep that Commandment perfectly or no?

*Nom.* No indeed, Sir, I do not think I keep it perfectly, nor no man else, as you have expounded it.

*Evan.* Assure your self, Neighbour *Nomologista*, that I have expounded it according to the minde and will of God revealed in his Word, for you see I have proved all by Scripture: I told you at the beginning, that in y<sup>e</sup> Law is spiritual, and bindeth the very wrang heart and soul to obedience; and that under y<sup>e</sup> one vice expressly forbidden, all of the same kinde, with all occasions and meanes leading thereunto, are likewise forbidden; and according to these Rules have I expounded it. Wherefore I pray you consider, that so many finnes as you have committed, and so many times as you have carelessly neglected, and wilfully rejected the means of salvation, so have many wounds you have given your own soul.

And so many times as you have given occasion to others to sin, so many wounds you have given to their soules.

And so many fits of worldly sorrow as you have had, and so many times as you have neglected

*Mat.* neglected the moderate use either of meat,  
or drink, apparel, recreation, or physick, when  
the health hath required, so many wounds you  
have given your own body.

*Mat.* And so many times as you have been  
either unadvisedly angry with any, or have  
borne any malice or hatred towards any, or

*Mat.* secretly in your heart wished evil un-  
necessarily, or born envy in your heart towards  
any, or desired to be revenged upon any,  
all this have you been guilty of murdering  
them in your heart. And if you have given  
any very wrangling and contentious speeches, or  
any reviling and threatening speeches, or have  
slandered your self frowardly and churlishly  
towards others, and have not borne injuries  
according to wrongs patiently, and expressed pity  
and compassion towards others, then have  
you been guilty of murdering them with  
your tongue. And if you have quarrelled with  
any man, or stricken or wounded any man,  
then have you murdered them with your  
own hand, though you have not taken away their  
life. And thus have I endeavoured to satis-  
fy your desires concerning the sixth Com-  
mandment.

*Ans.* I beseech you, Sir, proceed to speak  
of the seventh Commandment as you have  
done of the rest.

*Edw.*

*Evan.*

Com. 7.

*Evan.* Well then, I pray you consider that in the seventh Commandment there is a negative part expressed in these words, *Thou shalt not commit adultery.* That is, thou shalt not think, will, speak or do any thing which by thine owne chastity, or the chastity of others may be hurt or hindred. And an affirmative part included in these words, *thou shalt every way, and by all good means, serve and keep the same.*

*Neo.* I pray you, Sir, begin with the negative part, and first tell us what is that inward uncleanness that is forbidden in this Commandment.

*Evan.* That we may not be guilty of an inward uncleanness of the heart, in this Commandment is forbidden, all filthy imaginations, unchaste thoughts and inward desires and motions of the heart to uncleanness, *Mat. 5. 28. Col. 3. 5.* with all causes and occasions of stirring up and nourishing these in the heart.

*Neo.* And what be the causes and occasions of stirring up and nourishing these things in the heart which we are to avoid?

*Evan.* That we may not stirre up or nourish inward uncleanness in our hearts which is forbidden in this Commandment gluttony of

excessiveness in eating and pampering of  
 belly with meates, *Ier. 5.8.* And so also  
 drunkenness, or excess in drinking, *Prov.*  
*31.33.* And so also is idleness,  
*Prov. 11.12.* And so also is the wearing of  
 various garish and new fangled attire, *Pro.*  
*1 Tim. 2.9.* And so also is keeping  
 company with lascivious, wanton, and flesh-  
 persons, *Gen. 39.10.* And so also is im-  
 chastity, unchaste, and filthy speaking, *Ephes.*  
*5.3.* And so also is idle, and curious look-  
 ing of men on women, or women on men,  
*Gen. 39.7.* And so also is the behold-  
 ing of love matters, and light behaviour of  
 men and women represented on Stage-  
 plays, *Ezek. 23.14. Ephes. 5.3,4.* And so also  
 immoderate and wanton dancing of men  
 and women together, *Job. 21.11,12. Mar. 6.*  
*12.* And so also is wanton kissing, and  
 embracing with all unchaste touching and  
 dalliance *Prov. 7.13.*

*Neo.* And what is that outward actual  
 uncleanness which is forbidden in this  
 Commandement?

*Eva.* The actual uncleanness forbidden  
 in this Commandement, is fornication,  
 which is a fleshly defilement of the body  
 committed between man and woman, being  
 of them single and unmarried persons,

*1 Cor.*

*1 Cor.* 10. 8. And so also is adultery, which is a defilement of the body committed betwixt man and woman, being either committed by both of them married persons, or at least contracted, *1 Cor.* 6. 9, 18. *Hos.* 13. 4.

*Neo.* I pray you Sir proceed to the affirmative part, and tell us what the Lord requireth in this Commandement.

*Eva.* The Lord in this Commandement doth require purity of heart, *1 Thes.* 4. And he also requireth speeches favouring sobriety and chastity, *Col.* 4. 6. *Gen.* 4. And he also requireth that we keep our eyes from beholding vanity and lustful objects, *Psal.* 119. 37. *Job.* 31. 1. And he also requireth that we be temperate in our diet, in our sleep, and in our recreations, *Luk.* 21. 34. And he also requireth that we possess our vessels in holiness and honour, *1 Thes.* 4. And if we have not the gift of chastity, he requireth that we take the benefit of holy marriage, *1 Cor.* 7. 29. And that the man and wife do in that estate render due benevolence one towards other, *1 Cor.* 7. 5. Thus have I also endeavoured to satisfy your desires concerning the seventh Commandement; And now my neighbour *Nomologista*, I pray you tell me whether you think you keep it perfectly or no.

*Nov.* Sir, I thank the Lord I am free  
from actual uncleanness, so that I am nei-  
ther a fornicator nor adulterer.

*Eva.* Well, but though you be free from  
outward act, yet if you have had in your  
heart filthy imaginations, unchaste thoughts,  
inward desires, or motions of the heart to  
uncleanness, you have notwithstanding  
transgressed this Commandement; or if you  
have been guilty of gluttony, or drunken-  
ness, or idleness, or delighted to keep com-  
pany with lascivious and wanton persons, or  
with your tongue uttered any unchaste,  
interrupt communication, or have bin a fre-  
quenter of Stageplayes, or have used immode-  
rate dancing with women, or have used  
incontinence with kissing and imbra-  
ces, then have you broke this Commande-

*Nov.* I beseech you Sir proceed to speak  
the eighth Commandement, as you have  
done of the rest.

*Eva.* Well then, I pray you consider  
in the eighth Commandement there is a  
negative part expressed in these words, *Thou*  
*shalt not steale*, that is, Thou shalt by no un-  
lawful way or means, hurt or hinder the  
wealth and outward estate either of thy self  
or others; and an affirmative part included

in

Com. 8.

in these words, *But thou shalt by all means preserve and further them both.*

*Neo.* I pray you, Sir, begin with the negative part, and first tell us what is forbidden in this Commandment, as a hurt or hindrance of our own outward estate.

*Evan.* That we may not hurt or hinder our own outward estate, in this Commandment is forbidden idleness, sloth, and indolent walking, *Prov. 18. 9. 2 Thes. 3. 10.* And so also is unchristianess, and carelesnes either in spending our goods, or in ordering our affairs and businesses, *Prov. 21. 17. 1 Tim. 5. 8.* And so also is unadvised lurediship, *Prov. 11. 15.*

*Neo.* And what is forbidden in this Commandment, as tending to the hurt or hindrance of our neighbours estate.

*Evan.* That we may not hurt or hinder our neighbours outward estate, in this Commandment is forbidden, covetousnesse, discontentednes with our own estate, *Prov. 13. 5.* And so also is enviousnes at the prosperity of others, *Prov. 24. 1.* And so also is resolutions or hasting to be rich, as it were whether the Lord afford meanes or no, *1 Tim. 6. 9. Prov. 28. 20.* And so also is borrowing, and not paying again, we being able, *Psal. 37. 21.*

And so also is lending upon Usury, *Exod. 22.*  
And so also is the not restoring of things  
borrowed, *Psal. 37. 21.* And so also is cruelty  
requiring all our debts without compas-  
sion or mercy, *Isa. 58. 3.* And so also is the  
selling of any Commodity we sell contrary  
to our own knowledge, or the debasing of a-  
ny thing we buy against our own Con-  
science, *Isa. 5. 20. Prov. 20. 14.* And so also  
is the hoarding up, or with-holding the sel-  
ling of Corn and other necessary Comodi-  
ties when we may spare them, and others  
have need of them, *Prov. 11. 26.* And so also  
is the retaining of Hirelings wages, *Jam. 5.*  
And so also is uncharitable inclosure, *Isa.*  
And so also is the selling of any Commo-  
dity by false Weights, or false Measures, *Lev.*  
And so also is the concealing of things  
stolen, and withholding them from the right  
owners when they are known. And so also  
is robbery, or the slaying of violent and  
bloody hands on any part of the Wealth that  
belongs unto another, *Zech. 4. 3, 4.* And so  
also is pilfering and secret carrying away of  
the wealth that belongs unto another, *Jos. 7.*  
And so also is the consenting to the tak-  
ing away the goods of another, *Psalms 90.*

And

So Part 2. *The Marrow of*

And so also is the receiving or harbouring of stolen goods, *Prov. 29. 24.*

*Neo.* Well now, Sir, I pray you proceed to the affirmative part of this Commandment, and tell us what the Lord therein requireth.

*Evan.* In this Commandment is required contentednesse of minde, with that part and portion of wealth and outward good things which God in his providence hath allotted unto us, *Heb. 13. 5. 1 Tim. 6. 6, 7, 8.* And also in resting by Faith upon the promise of God, and depending upon his providence without distrustful care, *Mat. 6. 20, 26.* And so also is a moderate desire of such things as are convenient and necessary for us, *Mat. 23. 11. Prov. 30. 8.* And so also is a moderate care to provide those things which are needful for us, *Gen. 30. 30. 1 Tim. 5. 8.* And also is an honest Calling, *Gen. 4. 2.* And also is diligence painfulness, and faithfulness labouring therein, *Gen. 3. 19.* And so also is frugality or thriftiness, *Prov. 27. 23, 24. John 6. 12.* And so also is borrowing for need and good ends, what we are able to repay and making payment with thanks and cheerfulness, *Exod. 22. 14.*

And so also is lending freely, without  
 impounding for gain, *Dent. 15.8. Luke 6.*  
 And so also is giving, or communicating  
 toward things unto others, according to  
 ability and their necessity, *Luke 11.41.* So  
 is the using of truth, simplicity, and  
 sinnesse in buying and selling, in hiring  
 and letting, *Lev. 25.14. Dent. 25.13,14,15.*  
 And so also is the restoring of things found,  
*Mat. 22,2,3.* And so also is the restoring of  
 things committed to our trust, *Ezek. 18.7.*  
 And thus have I endeavoured to satisfie your  
 desire concerning the eight Commandment;  
 now, neighbour *Nomologista*, I pray you  
 tell me whether you think you keep it per-  
 fectly or no.

*Nom.* I can say this truly, that I never in  
 my life took away, nor consented to the  
 taking away of so much as a peniworth of a-  
 ny other mans goods.

*Evan.* Though you did not, yet if there  
 have been in your heart any discontent-  
 ment with your own estate? or any en-  
 vious thoughts towards others in regard of  
 their prosperity in the world? or any reso-  
 lution to be rich, otherwise then by the mo-  
 derate use of lawful meanes? or if ever you  
 borrowed and payed not again to the ut-  
 most of your ability? or if ever you lent up-

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on

on Usury? or if ever you did cruelly require  
any Debt above the ability of your Debtor  
or if ever you praised any thing you had  
sell above the known worth of it? or if ever  
you did undervalue any thing you were in  
buy, contrary to your own thoughts of it?  
if ever you boarded up Corn in the time  
Dearth? or if ever you retained the Hire  
ling's wages in your hands, to his losse  
hinderance? or if ever you did sell any com-  
modity by false weights or measures? or  
ever you did conceal any thing found, from  
the right Owner, when you knew him  
then have you been guilty of Theft, and  
have been a transgressor of this Command-  
ment.

And though you never have done any  
these things (as it is strange if you have not)  
yet if ever you were guilty of idleness, sloth  
or any way unwarrantably neglected your  
Calling? or if ever you did unchristly mis-  
pend any of your own goods, or ever were  
negligent and careless in ordering your  
affairs and businesse, or if ever you sustained  
any losse by your unadvised suretiship, or  
ever you borrowed upon Usury, except in  
case of extream necessity, then have you been  
guilty of robbing your self, and so have been  
a transgressor of this Commandment.

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Neo. Now I pray you, Sir, proceed to  
of the ninth Commandment, as you  
had done of the rest.

Evan. Well then, I pray you consider, Com. 9.  
in the ninth Commandment there is a  
negative part expressed in these words, *Thou  
shalt not bear false witnesse against thy neigh-  
bour.* That is, Thou shalt not think or speak  
anything contrary to truth, or that may tend  
to the hurt or hinderance either of thine  
own or thy Neighbours good name. And an  
affirmative part included in these words, *But  
thou shalt, by all good meanes, seek to preserve  
him, and both, according to truth and a good con-  
science.*

Neo. Well, Sir, I pray you begin with the  
negative part; and first tell us what is forbid-  
den in this Commandment, in respect of our  
good name.

Evan. That we may not be guilty of bea-  
ring false witnesse againstt our selves, either  
by overvaluing or undervaluing our selves, in  
this Commandment is forbid den too high a  
conceit or esteem of our selves, *Luke 18. 9, 10,*  
and so also is too mean a conceit, in un-  
derweening the good things that be in our  
selves, *Exod. 4. 10, 13.* and so also is the pro-  
fessing of our selves an evil name, by walking  
discreetly and offensively, *Rom. 2, 24.* and so

also is the unjust accusing of our selves, when we, in a way of proud humility, say, We have no grace, no wit, no wealth, &c. *Prov.* 13. 7. and so also is the excusing of our faults, by way of lying, *Lev.* 19. 11.

*Neo.* And what is forbidden in this Commandment, in respect of our Neighbour's good name?

*Evan.* That we may not be guilty of bearing false witness against any other man, in this Commandment is forbidden, contemning or thinking basely of others. *2 Sam.* 16. and so also is wrongful suspicion, or evil surmising, *2 Sam.* 10. 3. and so also is rash uncharitable, unjust judging, and condemning of others, *Mat.* 7. 1. and so also is foolish admiring of others, *Act.* 12. 22. and so also is the unjust reviving the memory of our Neighbours crimes, which were in tract of time forgotten, *Prov.* 17. 9. and so also is forbearing to speak in the cause and for the credit of our Neighbours, *Prov.* 31. 8, 9. and so also is all flattering speeches, *Job* 32. 21, 22. and so also is tale-bearing, backbiting, and slanderous speeches, *Lev.* 19. 16. *Prov.* 20. 19. and so also is listning to tale-bearers, *Pro.* 20. 20. & 25. 23. and so also is falsely charging some ill upon another before some Magistrate, or in some open Court, *Amos* 7. 10. *Act.* 25. 2.

*Neo.* I pray you, Sir, proceed to the affirmative part of this Commandment, and first tell us what the Lord requireth of us for the maintenance of our own good name?

*Evan.* For the maintenance of our own good name, the Lord in this Commandment requireth a right judgment of our selves, *Cor. 13. 5.* with a love to, and a care of our own good name, *Prov. 22. 1.*

*Neo.* And what doth the Lord in this Commandment require of us for the maintenance of our neighbours good name?

*Evan.* For the maintenance of our neighbours good name, in this Commandment is required a charitable opinion and estimation of others, *1 Cor. 13. 7.* and so also is a desire of, and rejoycing in, the good name of others, *Rom. 1. 8. Gal. 1. 24.* and so also is forgiving and grieving for their infirmities, *Gal. 1. 19. 136.* and so also is the covering others infirmities in love, *Prov. 17. 9. Pet. 4. 8.* and so also is the hoping and judging the best of others, *1 Cor. 13. 5, 6, 7.* and so also is the admonishing of others because we bewray their faults, *Prov. 25. 9.*

And so also is speaking of the truth from our hearts simply and plainly, upon any just occasion. *Psal.* 15. 2. *Zech.* 8. 16. and so also is the giving of sound and seasonable reasons and proofs for known faults, in love and with wisdom, *Lev.* 19. 17. and so also is the praising and commending of those that do well, *Rev.* 2. 23. and so also is the defending of the good name of others, if need so require. And thus have I also endeavoured to satisfie your desires concerning the ninth Commandment: And now, Neighbour *Nomologist*, I pray you tell me, whether you think you keep it perfectly or not,

*Nom.* The truth is, Sir, I did conceive that there was nothing tended to the breaking of this Commandment, but falsly charging some ill upon another before some Magistrate, or in some open Court of Justice, and that, I thank God, I am not guilty of.

*Evan.* Though you have not been guilty of that, yet if you have contemned or thought too basely of any person, or have had wrongful suspicions, or evil surmisings concerning them, or have rashly and unjustly judged and condemned them, or if you have foolishly admired them, or unjustly revived the memory of any forgotten crime, or have given them any flattering speeches, or have

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Or if you have not had a charitable opini-  
er, or a listener to tale-bearers, you have  
orn false witness against your neighbour,  
and so have been guilty of the breach of this  
Commandment.

Or if you have not had a charitable opini-  
on of others, or have not desired and rejoy-  
ed in the good name of others, or have not  
morrowed and grieved for their sinful infir-  
mities, or have not covered them in love, or  
have not hoped and judged the best of them,  
have not admonished them before you  
have discovered their faults to others, or have  
not given to others sound seasonable re-  
proofe, or have not praised them that do  
well, then have you also been guilty of false  
witness bearing against your neighbour, and  
have transgressed this Commandment.

And though you never have done any of these  
things ( as 'tis strange, if you have not ) yet if  
you have had too high a conceit of your self,  
have not after a proud humble manner unjust-  
ly accused your self, or have procured your  
self an evil name, by walking undiscereetly  
and offensively, or have excused any fault by  
way of lying, then have you borne false wit-  
ness against your self, and thereby have trans-  
gressed this Commandment.

*Neo.* I beseech you, Sir, proceed to speak of the last Commandment as you have done of the rest.

*Com.10. Evan.* Well then, I pray you consider that in the tenth Commandment there is a negative part expressed in these words, *Thou shalt not covet, &c.* That is, thou shalt not inwardly think on, nor long after that which belongs to another, though it bee without the consent of will, or purpose of heart to seek to get it. And an affirmative part included in these words, *But thou shalt be well contented with thine owne outward condition, and heartily desire the good of thy neighbours.*

*Neo.* Well, Sir, I pray you begin with the negative part; and first tell us what the Lord forbiddeth in this Commandment.

*Evan.* I pray you take notice, and consider, that this tenth Commandment was given to be a rule and level, according to the which we must take and measure our inward obedience to all the other Commandments contained in the second Table of Gods Law. For the Law-giver having in the rest of the Commandments dealt with those sins especially which stand in deeds, and are done of purpose, or with an advised consent of will, (although there is no doubt but that the Law of restraining concupiscence is implied

*ur-fir ca.*  
*.p.614.*

*Basting*  
*Ca.p.162.*

and

to speak included in all the former Commandments. ) Now last of all, in this last Commandment he dealeth with those sins which are called onely concupiscences, and doe containe all inward stirring and conceit in the heart, These understanding and affections against every Commandment of the Law, and are as Rivers, which were Rivers, boiling out of the fountaine of that Original sinne; for to Covet, in this sense signifies to have a motion of the heart without any settled consent of will. Briefly in this Commandment is forbidden onely the evil Act and evil Thought, set on, and with full and deliberate consent of the will, as in the former Commandments; but what is also forbidden, the very first motions or inclinations to every evil that is forbidden in any of the former Commandments, is evident, *Rom. 7. 7.* and *13. 9.* For it is not said in this Commandment, Thou shalt not consent to lust, but, *Thou shalt not lust*, Commandments both not onely command the binding of the heart, but it also forbiddeth the being of lust; which being so, who seeth not that in this Commandment is contained, the perfect obedience to the whole law; for how cometh it to passe that we sin against every Commandment, but because this corrupt concupiscence is in us, without which we should not

*Dod on  
the Com.  
p. 363.*

*Elton on  
this Com.*

*Basting  
Cat. p.  
163.*

of our owne accord with our whole mind and body, be apt to do the onely good without any thought or desire at all to the contrary. And this is all I have to say touching the negative part of this Commandment.

*Neo.* Well then, Sir, I pray you proceed to the affirmative, and tell us what the Lord requireth in this Commandment.

*Evan.* Why original justice or righteousness is required in this Commandment, which is a disposition and an inclination, and a desire to perform unto God, and our neighbour for Gods sake, all the duties which are contained both in the first and second Table of the Law; whence it doth evidently appear, that it is not sufficient, though we forbear the evil, and do the good, which is contained in every Commandment, except we do it readily and willingly, and for the Lords sake. As for example, I will give you a few instances, It is not sufficient, though we abstain from making of Images, or worshipping God by an Image, no though we perform all the parts of his true worship, as praying, reading, hearing, receiving the Sacraments, and the like; if we do it unwillingly, or in obedience to any Law or Commandment of man, and not for the Lords sake; neither is it sufficient, though we

ble mind from the works of our Callings on the  
 good will of this day, and perform never so many Reli-  
 gious Exercises; if it be unwillingly, and for  
 touching and custome sake, or in meer obedi-  
 ment, to any Superiour, and not for the Lords  
 in process. Neither is it sufficient, though a Child  
 the Lord never so much honour, love, and respect  
 his Parents, if he do it by constraint and  
 righteousness, willingly, or to gain the praise of men, and  
 and me for the Lords sake. Neither is it suffici-  
 ent, though a Servant do his duty, and carry  
 himself never so well, if it be for fear of cor-  
 rection, or for his own profit and gain, and  
 first for the Lords sake. Neither is it suffici-  
 ent, though a Wife carry her self never so du-  
 tifully and respectfully towards her hus-  
 band, both in word and deed, if it be unwill-  
 ingly, for fear of his frowns, or to gain the  
 willingness of them that behold it, and not for  
 the Lords sake. Neither is it sufficient,  
 though a Husband shew much love and re-  
 spects to his Wife, if it be because she is ami-  
 able, or profitable, or to gain the praise of  
 others, and not for the Lords sake. In a word,  
 nothing is sufficient, though any man or wo-  
 man do all their duties, in all their relations,  
 or Commandments they doe them meerly for their own sake,  
 and not for the Lords sake.

Neither

Neither is it sufficient, though a man abstain from killing, yea, and from striking, if it be for fear of the Law, and not for the Lords sake. Neither is it sufficient, though he bide his anger, and abstain from expressing any wrath, if it be because he would be counted a patient man and not for the Lords sake. Neither is it sufficient, though a man visit the sick, clothe the naked, feed the hungry, or never so many wayes seek to preserve the life of his Neighbour, if it be for the praise of men, and not for the Lords sake. Neither is it sufficient, though a man abstain from committing adultery, if it be for fear of the shame or punishment that will follow, and not for the Lords sake. Neither though he also abstain from idlenesse, gluttony, and drunkenesse, if it be for his own gain sake and not for the Lords sake. Neither is it sufficient, though we abstain from sloth, and labour diligently in our Calling, if it be for fear of shame or punishment, for the praise of men. Neither is it sufficient though we have abstained from falshood, and have borne witness to the truth, if it have been for fear or shame, or meerly to do our Neighbour a courtesie, and not because the Lord requireth it.

Thus might I have instanced, in divers  
 particulars, wherein, though we have  
 that which is required, and avoided  
 which is forbidden, yet if it have been  
 our own ends, in any of the particulars  
 are mentioned; yea, or if it have been  
 only or chiefly to escape Hell, and to ob-  
 tain Heaven, and not for the love we bear to  
 God, and for the desire we have to please  
 him, we have therein transgressed the Lords  
 commandments. And now, Neighbour No-  
 tist, I pray you consider, whether you  
 are gone neer to the keeping of all the  
 commandments perfectly or no.

*Nem.* But, Sir, are you sure that the Lord  
 requireth that every man should keep all the  
 Commandments, according as you have  
 expounded them.

*Evan.* Yea indeed doth he, and if you  
 have any question of it, I pray you consider  
 that one asking our Saviour which is  
 the great Commandment in the Law, he an-  
 swered, *Thou shalt love the Lord thy God with*  
*thy heart, & with all thy soul, and with all thy*  
*This, saith he, is the first and great Com-*  
*mandment; and the second is like unto this,*  
*Thou shalt love thy Neighbour as thy self.*

The use of  
 the Law.

Mat. 22. 6,  
 7, 8, 9.

Whereupon

with man, if you do consider, that this Law of God, or these ten Commandments which we have now expounded, are, as Ursinus Catechisme truly saith, *A Doctrine agreeing with the eternal and immortal Will of God, and Justice that is in God, wherein saith Calvin, God hath so painted out his owne nature that it doth in a manner expresse the very Image of God.* And we read, *Gen. I. 27.* That man at the first was created in the Image or Likeness of God; whence it must needs follow that this Law was written in his heart, (that is to say) God did ingrave in mans heart, such wisdom and knowledge of his will and works, and such integrity in his soul, and such a fitnessse in all the powers thereof, that his mind was able to conceive, and his heart was able to desire, and his body was able to put in execution, any thing which was acceptable to God; so that in very deed he was able to keep all the ten Commandments perfectly.

And therefore though God do require of man impossible things yet is he not unjust; neither doth he injure us in so doing, because he commanded them when they were possible; and though we have now lost our ability of performance, yet it being by our voluntary falling from the state of innocence,

which

his Law which we were at first created, God hath not  
 his right of requiring that of us, which he  
 as he gave us.

*Doctrinal* *Nom.* But, Sir, you know it was our first  
 parents onely that did fall away from God in  
 eating the forbidden fruit, and none of their  
 posterity; how then can it be truly said, that  
 we have lost that power through our own  
 fault?

*or like* *Evan.* For answer to this, I pray you  
 consider, that *Aam* by Gods appointment,  
 was not to stand or fall as a single person  
 only, but as a common publique-person, re-  
 presenting all mankind which were to come  
 of him. And therefore, as in case if he had bin  
 obedient, and not eaten the forbidden fruit,  
 he had retained and kept that power which  
 was given by creation, as well for all mankind  
 as for himself; even so by his disobedience in  
 eating that forbidden fruit, he was disrobed  
 of Gods Image, and so lost that power, as  
 if for all mankind as for himself.

*require* *Nom.* Why then, Sir, it should seeme  
 that all mankind are under sin, wrath, and  
 eternal death.

*ere po* *Eva.* Yea indeed by nature they are so,  
 as we know, saith the Apostle, that whatso-  
 ever the Law saith, it saith to them who are un-  
 der the Law; that every mouth may be stopped,  
 and

Rom. 3. 9

- Rom. 3. 9. *and all the world may become guilty before God. And again saith he, We have proved Jewes and Gentiles, that they are all under sin.*
- Eph. 2. 3. *And in another place he saith, We were by nature children of wrath as well as others. And lastly he saith, So death passed upon all men, that all have sinned.*
- Ro. 5. 12.

*Nom.* But, Sir, I pray you tell me whether you think that any regenerate man doth keep the Commandments perfectly according as you have expounded them?

*Evan.* No not the most sanctified man in the world.

*Nom.* Why then, Sir, it should seem, that not onely natural men, but regenerate men also, are under the curse of the Law. For if every one that keepeth not the Law perfectly be concluded under the curse; and if regenerate men do not keep the Law perfectly, then they must also needs be under a curse.

*Evan.* The conclusion of your argument is not true, for if by regenerate men you mean true believers, then they have fulfilled the Law perfectly in Christ, or rather Christ hath perfectly fulfilled the Law in them, and was made a curse for them, and so hath redeemed them from the curse of the Law, as you may see, *Gal. 3. 13.*

Rom. 8. 4.

*Nam.* Well, Sir, now I do understand you, and have ever been of your judgement in that point, for I have ever concluded thus, that either a man himself, or Christ for him must keep the Law perfectly, or else God will not accept of him, and therefore have I endeavoured to do the best I could to keep the Law perfectly, and wherein I have failed and come short, I have beleev'd that Christ hath done it for me.

*Evan.* The Apostle saith, *Gal. 3. 10.* So as are of the workes of the Law, are under the curse. And truly neighbour *Nemolo-* if I may speak it without offence, I see you are still of the workes of the Law, and therefore still under the curse.

*Nam.* Why, Sir, I pray you what is it to be of the workes of the Law?

*Evan.* To be of the workes of the Law, is to see a man to look for or hope to be justified accepted in the sight of God, for his own obedience to the Law.

*Nam.* But surely, Sir, I never did so; for though by reason of my being ignorant of what is required and forbidden in every commandment, I had a conceit that I came neare the perfect fulfilling of the Law, I never thought I did do all things that contained therein, and therefore I never looked

looked for, nor hoped that God would accept me for mine own obedience without Christs being joyned with it.

*Evan.* Then it seemeth that you did conceive, that your obedience and Christs obedience must be joyned together, and God would accept you for that.

*Nom.* Yea indeed, Sir, There hath been my hopes, and indeed there is still my hopes.

*Evan.* I but neighbour *Nomologista*, as I told my neighbour *Neophytus* and others not long since, so I tell you now, That as the Justice of God requires a perfect obedience, so doth it require that this perfect obedience be a personal obedience, viz. It must be the obedience of one person onely. The obedience of two must not be put together to make up a perfect obedience; and indeed I say as the thing is, God will have none to have a hand in the justification and salvation of any man but Christ onely; for, saith the Apottle Peter, *Act. 4. 12*, *Neither is there salvation in any other, for there is none other name under heaven given among men whereby we may be saved.* Beleeve it then, I beseech you that Christ Jesus will either be a whole Saviour or no Saviour, he will either save you alone, or not save you at al.

*Nom.*

*Nom.* But, Sir, If mans obedience to the Law do not help to procure his justification and acceptance with God, then why did God give the Law to the *Israelites* upon Mount *Sinai*, and why is it read and expounded by those that are ministers? I would gladly know what use it is.

*Evan.* The Apostle saith, *Gal. 3. 19.* That the Law was added because of transgression. That is, (as *Luther* expounds it) That transgressions might increase, and be more known and acknowledged. Or, as *Perkins* expounds it, For the revelation of sinne, and the punishment thereof; For by the Law comes the knowledge of sin, as the same Apostle saith, *Rom. 3. 20.* And therefore neither the children of *Israel* had a conceit that they were righteous, and could keep all the Commandments perfectly, as it is manifested by their saying *Exod. 19. 8.* All that the Lord commandeth we will do, and be obedient. The Lord gave them this Law to the intent that they might see how farre short they came of that obedience which is therein required, & so consequently how sinful they were. And just so did our Saviour deal also with the young expounder of the Law, *Mat. 23. 16.*

who it seems was sick of the same disease, Good Master (saith he) what shall I do that I may inherit eternal life. He doth not (saith

*Institut.*  
Pag. 403.

Instit.  
402.

*P. (saith Calvin) simply aske, which way, by what means he should come to eternal life, by what good he should do to get it. Whereby it appears, that he was a proud iustitiary, one that swelled in fleshly opinion, that he could keep the Law, and be saved by it; therefore he is worthily sent to the Law to work himself weary, and to see his need, to come to Christ for remedy.*

Now then, if you would know of what use the Law is, why first let me tell you, it is of speciall use to all such as have a conceit that they themselves can do any thing for the procuring of their own justification and acceptance in the sight of God, to let them see, as in a glasse, that in that case they can do nothing. And therefore, seeing that you your self have such a conceit, I beseech you labour to make that use of it, that so you may be hereby quite driven out of your self unto Jesus Christ.

*Nom.* Beleeve me, Sir, I should be glad I could make such a good use of it, and therefore I pray you give me some directions how I may do it.

*Evan.* Why first of all, I would desire you to consider, that in regard that all mankind were at first created in such an estate as I have declared unto you; the Law and justice

God doth require that the man who undertakes by his obedience to procure his justification and acceptation in the sight of God, either in whole, or in part, be as completely furnished with the habit of righteousness and true holiness, and as free from all corruption of nature, as *Adam* was in the state of innocency, that so there may not be the least corruption mingled with any of those good actions which he doth, nor the least motion of heart, or inclination of will towards any of those evil actions which he doth not do.

Secondly, I would desire you to consider, that neither you, nor no man else, whilst you live upon the earth, shall be so furnished with perfect righteousness, and true holiness, nor so free from all corruptions of nature, as *Adam* was in the state of innocency; so that no good action which you do shall be free from having some corruption mingled with it; nor no evil action which you do not do, free from some motion of heart or inclination of will, towards it: And that therefore you can do nothing towards the procuring of your justification and acceptation in the sight of God: The which, the Prophet *David*, well considering, cries out, *Psal. 143. 2.* Enter not into judgement with thy servant, O Lord,

Lord, for in thy sight shall no man living be justified. Yea, and this made the Apostle Paul cry out, *O wretched man that I am, who shall deliver me from the body of this death*, Rom. 7. 24. Yea, and this made him desire to be found in Christ, not having his own righteousness which is of the Law, but that which is *through the faith of Christ*, Phil. 3. 9.

*Nom.* But, Sir, I am perswaded there be some good actions which I do, that are free from having any corruption at all mixed with them; and some evil actions I do not do towards the which I have no motion of heart, or inclination of will at all.

*Evan.* Surely, neighbour *Nomologist*, you do not truly know your self, for I am confident that any man who truly knows himself, doth see such secret corruptions of heart in every duty he performeth, as causeth him unfeignedly to confesse, that whatever good action he doth, it is but a polluted stream, of a more corrupt fountain. And whatsoever you or any man el'e do conceive of your selves, tis most certain that whatsoever sin is forbidden in the Word, or hath been practised in the world, that sin every man carries in his bosome, for all have equally sinned in *Adam*, and therefore original lutt is equally in all,

*Nom.*

Capel on  
tempta.  
P. 62. & 41

*Nom.* Sir, I can hardly be perswaded to

*Evan.* Well, Neighbour *Nomologista*, I cannot so well tell how it is with you, but to mine own part, I tell you truly I find my knowledge corrupted and defiled with ignorance and blindness, and my faith corrupted and defiled with doubting and distrust, and my love to God very much corrupted and defiled with sinful self-love, and love to the world; and my joy in God much corrupted and defiled with carnal joy; and my godly sorrow very much corrupted and defiled with worldly sorrow.

*Nomologista.* And I find my prayers, my hearings, my fasting, my receiving the Sacrament & such duties, very much corrupted and defiled with dullness, drowsiness, sleepiness, wandering worldly thoughts, and the like.

And I find my sanctifying of the Lords name very much corrupted and defiled, by thinking and speaking lightly and unreverently of his Titles; and by thinking, if not by taking, grudgingly against some acts of his providence.

And I find my sanctifying of the Lords day very much corrupted and defiled by sleeping long in the morning, and by worldly thoughts and words, if not by worldly

*Nom.* And

And I find that all my duties that I have performed, either towards my superiours, or inferiours, have been corrupted and defiled, either with too much indulgency, or with too much severity, or with bale feares, or with hopes, or some self-end and by-respect.

And I find that all the duties which I have performed, either for the preservation of mine own, or others life, chastity, goods, good name, have been very much corrupted and defiled, either with desire of mine own praise, mine own profit here, or to escape hell, and to obtain heaven hereafter; so that I see no good action which I have ever done free from having some corruption mixed with it.

And as for motion of heart, and inclination of will, towards that evil which I have not done, it is also manifest, for though I have not been guilty of Idolatry, either in making or worshiping of Images, yet have I not been free from carnal imaginations of God in the time of his worship, nor from will-worship.

And though I have not been so guilty in prophaning the name of the Lord, after a grosse manner as some others have, yet have I not been free from an inclination of heart, and disposition of will thereunto.

I have both thought and spoken unreve-  
nously both of his titles, attributes, word, and  
deeds, yea and many times doe so to this  
or way,

And though I do not now so grossly pro-  
fane the Lords day, as it may be others have  
done, and doe still, yet have I formerly done  
grossly, yea and doe find still an inward  
disposition of heart, and inclination of will,  
to omit those duties which tend to the  
sanctifying of it, and to doe those worldly  
affections which tend to the profanation of  
it; so that

And though when I was a child and young,  
I did not so grossly dishonor and disobey my  
parents and other superiours, as some others  
yet had I an inclination of heart, and dis-  
position of will thereunto, as it was manifest  
by my stubbornesse, and by my not yeeld-  
ing of willing obedience to their commands,  
not but submitting patiently to their reproofes  
and corrections.

And though it may be I have done more  
my duty to my inferiours, then some  
others have done, yet have I found an incli-  
nation of heart, and a disposition of will ma-  
ny times, to omit those duties which I have  
performed, so that I have as it were been  
unable to constrain my self to doe that which I  
have done.

And

And though I have not been guilty of the grosse act of *Murder*, yet have I had, and have still, an inclination of heart and a disposition of will thereunto, in that I have been and am still many times subject to rash, unadvised, and excessive anger, yea I have been and am still divers times wrathful and envious towards others that offend me.

And though I never was guilty of that foule and grosse act of fornication or adultery, yet have I had an inclination of heart and disposition of will thereunto, in that I have not been free from filthy imaginations, unchaste thoughts, and inward motions and desires to uncleannesse.

And though I was never guilty of the grosse act of stealing, yet have I had an inclination of heart, and a disposition of will thereunto, in that I have neither been free from discontentednesse with mine own estate, nor from covetous desires after that which belongs to another.

And though I never did beare false witness against any man, yet have I had an inclination of heart and disposition of will thereunto, in that I have been free from contemning, despising, and thinking too base of others, neither yet have I been free from evil surmisings, groundlesse suspicions, and rash judging of others.

And now, neighbour *Nomelogista*, I pray  
you tell me whether you doe not think that  
some of these corruptions are in you, which  
you hear are in me?

*Nom.* Yea beleieve me Sir, I must needs  
confesse that some of them are.

*Evan.* Well though you have but onely  
one of them in you, yer I pray you con-  
fesse, that you doe thereby transgresse  
one of the ten Commandments; And the  
Apostle *James* saith, that *Whosoever shall keep  
the whole Law, and yet offend in one point he is  
guilty of all, Jam. 2. 10.* And call to mind, I  
pray you, that a curse is denounced  
against all those that continue not in all  
things which are written in the book of the Law  
therein. Mind it I pray you that doth not  
continue in all things, so that although you could  
at one time doe all that the Lord requireth, and  
hold all that it forbiddeth, and that never so  
fastly, yet if you doe not continue so doing,  
you transgresse the Law once in all your life,  
and that onely in one thought, you are there-  
of become subject to the curse, which as you  
have heard is eternal damnation in Hell.

Nay

Nay let me tell you more, although you never yet had transgressed the Law in your life hitherto, not so much as in the least thought, nor never should do whilst you live, yet should you thereby become far short of the perfect fulfilling of the Law, and consequently of your Justification, and acceptance in the sight of God.

*Nem.* That is very strange to me, Sir, what can be required more, or what can be done more, then yielding of perfect and perpetual obedience.

*Evan.* That is true indeed, there is more required, neither can there be more done, but yet you must understand, that the Law doth as well require passive obedience as active, suffering as well as doing, for our common bond entered into of us all, by our forfeiture of the benefit towards the first man, is by his disobedience become forfeited, both in respect of himself, and all mankind; And therefore ever since the Fall of Man, the Law and Justice of God doth not onely require the payment of the Debt, but also of the Forfeiture; and there is not onely required of him perfect doing, but also perfect suffering. *In the* that thou eatest thereof, thou shalt die the death, saith the Lord, Gen. 2. 17.

Truncks of  
Christ.  
Rel. pag.  
334.

Nay, let me tell you yet more, in order of  
 justice, the Forfeiture ought to be paid be-  
 fore the Debt, perfect suffering should go be-  
 fore perfect doing, because all mankind, by  
 reason of that first and great transgression,  
 and at odds and enmity with God, they are  
 of them children of his wrath, and there-  
 fore God (as we may speak with holy reve-  
 rence) cannot be reconciled unto any man,  
 before a full satisfaction be made to his Ju-  
 dge by a perfect suffering; perfect suffering  
 is required for the reconciling of man  
 to God, and setting him in the same con-  
 dition he was in before his Fall, and perfect  
 doing is required for the keeping of him in  
 that condition.

*Nam.* And Sir, Is man as unable to pay the  
 by Forfeiture, as he is to pay the Debt, I mean,  
 his debt as unable to suffer perfectly, as to do  
 perfectly?

*Evan.* Yea indeed every whit as unable;  
 and forasmuch as mans sinne in eating of the for-  
 bidden fruit was committed against God, and  
 God is infinite & eternal, & the offence is al-  
 so multiplied according to the dignity  
 of the person against whom it is committed:  
 mans offence must needs be an infinite of-  
 fence, and the punishment must needs be  
 proportionable to the fault, therefore an

Col. 1. 21.  
 Ephes. 2. 3.

Nay in-

infinite and eternal punishment is required at mans hands, or else such a temporal punishment as is equal and answerable to eternal. Now eternal punishment man cannot sustain because then he should never be delivered, he should ever be satisfying, and never have satisfied; which satisfaction is such as is the punishment of the Devils and damned men in Hell, which never shall have end. And for temporal punishment, which should be equivalent to eternal, that cannot be either, because the power and vigour of a creature is such that it may sustain a finite and temporal punishment, equivalent to infinite and eternal; for sooner should the creature be wasted, consumed, and brought to nothing, then it could satisfy the justice of God by this means: Wherefore we may certainly conclude, that no man can satisfy the Law and Justice of God, neither by active nor by passive obedience, and to consequently no man shall be justified and accepted in the sight of God by his own doings or sufferings.

*Nom.* Sir, I see it clearly, and am therefore fully convinced, and I hope I shall make the use of it. But Sir, is there no other use to be made of the Law than this?

*Nom.* I am not

*Evan.* Yea, neighbour *Nomologista*, you must not onely labour thereby to see your own unsufficiency, to procure your own justification, and acceptation in the sight of God, though that indeed be the chiefe use that any unjustified person ought to endeavour to make of it) but you must also endeavour to make it a rule of direction to you in your life and conversation.

*Nom.* But Sir, if I cannot by my obedience to the Law doe any thing towards the procuring of mine own justification and acceptation in the sight of God, or (which as I conceive is all one) if I can doe nothing towards the procuring of mine own eternal salvation, then me thinks all that I do should be in vain, for I cannot see any good I shall get thereby.

*Evan.* No, Neighbour *Nomologista*, it shall not be in vain, for though you cannot by your obedience to the Law, do any thing towards the procuring of your own justification, or eternal salvation; yea, and though you should never make such a use of it, as to thereby driven out of your self unto Jesus Christ for justification and eternal salvation, you should be everlastingly condemned; yet, this let me tell you, the more obedience you yield unto the Law, the more easie shall your condemnation be; for although no man,

walk he never so exactly and strictly according to the Law, shall thereby either escape the torments of hell or obtain the joyes of heaven, yet the more exactly and strictly a man walkes according to the Law, the easer shall his torments be, *Mat. 11. 22.* so that although you by your obedience to the Law cannot obtain the uneasiest place in heaven yet may you thereby obtaine the most easie place in hell; and therefore your obedience shall not be in vain. Nay, let me tel you more although you by your obedience to the Law can neither escape that hell, nor enjoy that heaven that is in the world to come; yet may you thereby escape that hell and enjoy that heaven which is to be had in this present world; for the Lord dealeth so equally and justly with all men that every man shall be sure to receive his due at his hands: So that as every man who is truly justified in the sight of God by faith in Christs blood, shall for that blood's sake be sure of the joyes of heaven, be his life never so unconformable to the Law, yet the more unconformable his life is thereunto, the more crosses and afflictions he shall be sure to meet withal in this life, *Pf. 89. 30, 31, 32.* even so though no man that is not justified by faith in Christs blood shall either escape the torments of hell, nor

attai

according to the joys of heaven, be his life never so  
 comfortable to the Law, yet the more com-  
 fortable his life is thereunto, the lesse of  
 the mileries and the more of the blessings of  
 this life he shall have: For is it not to men  
 unjustified, though I suppose not only to  
 the Law, that the Lord speaketh, *Isa. i, 19.* say-  
 ing, *If ye be willing and obedient, ye shall eat the*  
*good things of the Land.* And doth not the  
 Lord in the fifth Commandment promise the  
 blessing of long life to all inferiours that are  
 obedient to their superiours? And may we  
 not observe, and is it not found true by expe-  
 rience, that those children who are most care-  
 ful of doing their duties to their parents,  
 are commonly more free both from their pa-  
 rents corrections and the Lords corrections;  
 and are likewise blessed with obedient child-  
 ren themselves, and do also taste of their pa-  
 rents bounty and the Lords bounty, as touch-  
 ing the blessings of this life, more than others  
 that are disobedient? And may we not ob-  
 serve, and is it not found true by experience,  
 that those servants that are most faithful and  
 diligent in their places, are commonly more  
 either from the Lords or their Masters  
 corrections; and are likewise rewarded with  
 such servants themselves, and with other  
 temporal blessings both from their Masters,  
 and

and from the Lord, than others that are not so? And may we not observe, and is it not found true by experience, that those wives that are obedient and subject to their husbands, are commonly more free from the frowns, checks, and rebukes of their husbands, at least they are more blessed with peace of conscience, and a good name amongst men, than others that are not so. And may we not observe, that our mere honest men, who for the most part live without committing any grosse sinne against the law, are commonly more exempted from the sword of the Magistrate, and have many earthly blessings more in abundance than such as are grosse sinners? And the Scribes and Pharisees who were strict observers of the Law in regard of the outward man, were no losers by it. *Verily, saith our Saviour, I say unto you, they have their reward, Mat. 6. 2.* So that still you see, your obedience to the Law shall not be in vaine; wherefore I pray you do your best to keep the ten Commandm. as perfectly as you can. But above all, I beseech you, be careful to consider of that which hath bin laid touching the special use of the Law to you, that so through the powerful working of Gods Spirit, it may become an effectual means to drive you out of your self unto Jesus Christ.

O consider, in the first place, what a great number of duties are required, and what a great number of sins are forbidden in every one of the ten Commandments. And in the second place consider, how many of those duties you have omitted, and how many of those sins you have committed. And in the third place consider, that there hath been much corruption mixed with every good duty which you have done, so that you have sinned in doing that which in it self is good; and that you have had an inclination of heart and disposition of will to every sin you have not committed, and so have been guilty of all those sinns which you have not done. And in the fourth place consider, that the Law denounceth a curse unto every one which continueth not in all things which are written in the book of the Law to do them. And then in the fift place make application of the curse unto your self, by saying in your heart, If every one be cursed which continueth not in all things, then surely I am cursed that have continued in nothing. And then in the sixth place consider, that before you can be delivered from the curse, the Law and Justice of God requireth that there be a perfect satisfaction made, both by paying the debt and the forfeiture to the very utmost farthing,

perfect doing and perfect suffering are both of them required. And then in the last place consider, that you are so far from being able to make a perfect satisfaction, that you can do nothing at all towards it, and that therefore, as of your self, you are in a most miserable and helplesse condition.

*Nom.* Well, Sir, I do plainly see that I have been deceived, for I verily thought that the onely reason why the Lord gave the Law, and why you that are Ministers do shew us what is required and forbidden in the Law, had bin that all men might thereby come to see what the mind and will of the Lord is, and be exhorted, and perswaded to lead their lives thereafter. And I also verily thought, that the more any man did strive and endeavour to reforme his life and do thereafter, the more he procured the love and favour of God towards him, and the more God would blesse him and do him good both in this world and in the world to come; yea, and I also verily thought that it had been in mans power to have come very neere the perfect fulfilling of the Law, for I never read nor heard any Minister so shew how, impossible it is for any man to keep the Law, nor never make any mention of such a use of the Law as you have done this day.

*Evan.*

both place these have not onely bin your thoughts, but  
g able also the thoughts of many other men; for it  
u can be natural for every man to think that he  
here must and can procure Gods favour, and eter-  
nity of happiness by his obedience to the Law,  
at the least to think he can do something to-  
wards it; for naturally men think that the  
Law requireth no more but the external act,  
and that therefore it is in mans power to  
keep it perfectly. Is it not an ordinary and  
common thing for men when they hear or  
read that there is more required and forbid-  
den in the Law than they were aware of, to  
lead think with themselves, Surely I am not right,  
verily I have transgressed the Law more than I had  
thought I had done, and therefore God is  
more angry with me than I had thought he  
had been; and therefore to pacifie his anger,  
and procure his favour towards me, I must  
repent, amend, and do better; I must reforme  
my life according to the Law, and so by my  
future obedience, make amends for my for-  
mer disobedience; and if hereupon they do  
attain to any good measure of outward con-  
formity, then they think they come near the  
perfect fulfilling of the Law; and if it were  
not that the Doctrine of the Church of Eng-  
land is, That no man can fulfil the Law per-  
fectly

fectly, and that none but Papists do say the contrary, they would both think and say they did or hoped they should keep all the Commandments perfectly. And upon occasion of this their outward reformation according to the Law, they think, yea, and sometimes say, they are regenerate men and true converts, and that the beginning of this their reformation was the time of their new birth and conversion unto God. And if these men do confesse themselves to be sinners, it is rather because they heare all others confesse themselves so to be, than out of any true sight and knowledge, sense or feeling, they have of any inward heart-corruption. And if they do acknowledge, that a man is not to be justified by the workes of the Law, but by faith in Christ, it is rather because they have heard it so preached, or because they have read it in the Bible, or some other book, than because of any imperfection which they see in their own workes, or any need they see of the righteousness of Jesus Christ. And if they do see any imperfection in their own workes and any need of the righteousness of Jesus Christ, then they imagine that so long as their hearts are upright and sincere, and they do desire and indeavour to do their best to fulfill the Law, God will accept of what

that they do, and make up their imperfect obedience with Christs perfect obedience, and so will justifie them and save them; but this while their own workes must have a hand in their justification and salvation, and they are still of the workes of the Law, and therefore under the curse: the Lord be merciful both to you and them, and bring you under the blessing of *Abraham*.

*Nom.* Sir, I thank you for your good wishes towards me, and for your great pains which you have now taken with me, and so I must for this time take my leave of you; one Sir, I could wish, if it might not be too much trouble to you, that you would be pleased at your leisure, to give me in writing a copy of what you have this day said concerning the Law.

*Evan.* Well, Neighbour *Nomologista*, though I shall hardly spare so much time, yet because you do desire it, and in hope you may receive good by it, I will ere long find some time to accomplish your desire.

*Neo.* I pray you, Neighbour *Nomologista*, tarry a little longer and I will go with you.

*Nom.* No, I must needs begone, I can tarry no longer.

*Evan.* Then fare you well, Neighbour *Nomologista*,

*Nomologista*, and the Lord make you to see your sins.

*Nom.* The Lord be with you, Sir.

*Neo.* Well, Sir, now I hope you have fully convinced him that he comes far short of God keeping all the Commandments perfectly. I hope he will no longer be so well contented of his own righteousness as he hath formerly been. But now, Sir I pray you tell me before I depart, whether you would have me to endeavour to make the same use of the Law, which you have advised him to make.

*Evan.* No, Neighbour *Neophytus*, I look not upon you as an unbeliever, as I did upon him, but I look upon you as one who have already been by the Law driven out of your self unto Jesus Christ; I look upon you as a true believer, and as a person already justified in the sight of God by faith in Christ, and so as one who are neither to question your inheritance in heaven, nor fear your portion in hell. And therefore I will not persuade you to labour to yeeld obedience to the Law, by telling you, that the more obedient you are thereunto, the easier your commands you shall have in hell, as I did him. Neither would I have you to make application of the curse of the Law to your self, as I advised him to do; for if you do truly and thoroughly believe (as God requires you to Ch

to see Jesus Christ the Son of God, and your *1 Joh 3. 23.*  
erty, hath by his active and passive obedi-  
ce fully discharged and paid both the debt  
we full the forfeiture which the Law and Justice  
ort of God obliged you to pay, then will not you  
fectly yeld obedience to the Law to pay that  
conceit which you do truly beleve is fully paid and  
th for charged, already; and if you do not yeeld  
tell me obedience to the Law to discharge that, then  
ave me you not yeeld obedierce to the Law in  
of thees to be thereby made just or justified in  
ake. sight of God, and if you yeeld not obe-  
I loodnce to the Law, in hopes to be thereby  
did up de just, or justified in the sight  
e who G O D, then are you not of the  
out orkes of the Law; and if you are not of  
on you workes of the Law, then are you not un-  
already the curse of the Law; and if you be not  
Christ der the curse of the Law, then must you  
uestion make application of the curse unto your  
ar you. And therefore whensoever you shall ei-  
ill not hear or read these words, *Cursed is every*  
*edience which continueth not in all things which are*  
*e moitten in the Book of the Law to do them,* and  
ier to our conscience tels you that you have not  
d him do not continue in all things, and that  
plication fore you are accursed; then do you  
as I aske to much use of the curie, as thereby to  
ly and occasion by faith to cleave more close  
s you to Christ, and say, O law thy curse is not  
to

to come into my conscience, my conscience is freed from it; for though 'tis true I have not continued in all things which are written in the Book of the Law to do them, yet my surety Jesus Christ, hath continued in all things for me, so that although I am unable to pay either the debt or the forfeiture, yet he hath payd them both for me, and so hath discharged me from the curse, and therefore fear it not.

*Noo.* But, Sir, though I be a beleever, and so be set free from the curse of the Law, yet suppose I ought to endeavour to do what is ever is required, and to avoid whatsoever is forbidden in the Law.

*Evan.* Yea, Neighbour *Neophytus*, that you ought indeed, for mind it I pray you thus stands the case, So soon as any man doth truly beleieve, and so is justified in the sight of God, then, as the holy Ghost, from the testimony of holy Writ, doth warrant us to conceive; Jesus Christ, or, which is all one, God in Christ, doth deliver unto him whatsoever is required and forbidden in the Commandments saying, This hand-writting is even this Law of Commandments, which was against thee, and contrary to thee, whilst thou was in the hands of my Father, as he stood in relation to thee as a Judge, and was not cancelled

Col. 2. 14.  
Eph. 2. 15.]

celled

lled, but had the curse or penalty annexed Isa. 38. 14.  
 to it, and so had power to convince, accule, Heb. 7. 22.  
 condemn, and bind thee over to punishment;  
 who undertook for thee, and became thy Elton on  
 surety, have paid the principal debt; and Col. p. 311,  
 we also answered the forfeiture which did 312.  
 against thee, for the breach of that bond;  
 and my Father hath delivered it into mine  
 hands, and I have *blotted out* the curse or pe-  
 nalty, so that one letter or tittle remains not  
 against thee; yea I have *taken it out of thy*  
*hand, and fastned it to my crosse*; yea, and torne  
 in pieces with the nails of my Crosse, so  
 that it is altogether frustrate, and hath no  
 force at all against thee; yet notwithstanding  
 the matter contained in this Law, even those  
 precepts and prohibitions which I have now  
 delivered unto thee being the mind and will  
 of my Father, and the eternal and unchange-  
 able rule of righteousness, and that which is  
 in my heart, *Psal. 40. 8.* Yea, and that which  
 I have promised to write in the hearts of all  
 those that are mine, *Jer. 31. 33.* yea, and that  
 which I have promised to make them yeeld  
 up obedience unto, *Psal. 110. 3.* I and  
 my Father do commend it unto thee, as that  
 of obedience whereby thou art to ex-  
 press thy love and thankfulnesse unto us for  
 what we have done for thee, And therefore I  
 will

will say no more unto thee but this, *If thou love me, keep my Commandments, Joh. 14. 15.* And thou art my friend, *If thou do what I command thee, Joh. 15. 14.*

*Neo.* But, Sir, doth God in Christ require me to yeeld perfect obedience to all the Commandments, according as you have this day expounded them?

*Evan.* I answer, Yea, for though God in Christ do not require of you or any true beleever, any obedience to the Law at all way of satisfaction to his Justice, for that Christ hath fully done already; yet doth he require, that every true beleever do purpose, desire, and endeavour to do their best to keep all the ten Commandments perfectly according as I have this day expounded them: witnesse the saying of Christ himselfe *Mat. 5. 48. Be ye therefore perfect as your Father which is in heaven is perfect.*

*Neo.* But, Sir, do you think it possible that either I or any beleever else should keep the Commandments perfectly, according as you have this day expounded them?

*Evan.* O no, both you and I, and every beleever else, have and shall have cause to rejoyce with the Apostle, *Phil. 3. 12. Not as though I had already attained, or were already perfect.*

Neo. But will God in Christ accept of  
obedience if it be not perfect?

Evan. Yea, Neighbour *Neophytus*, you  
being a justified person, and so it not being  
the case of justification, but in the case of  
childlike obedience, I may without fear of  
danger say unto you, God will accept the  
will for the deed, and *will spare you as a man  
loves his own sonne that serveth him, Mal. 3.*  
Yea, like as a father pitieth his children,  
the Lord will pitty you, *for he knoweth your  
name, he remembreth that you are but dust,*  
*Psalm. 103. 13, 14.* Nay he will not onely  
pitty you and pitty you for what you do not,  
but he will also reward you for what you  
do.

Neo. Say you so, Sir, then I beseech you  
tell me what this reward shall be.

Evan. Why if there be degrees of glory in  
Heaven, as some both godly and learned have  
conceived there is, then I tell you that the  
more obedient you are unto the Law, the  
more shall be your glory in Heaven; but be-  
cause degrees of glory are disputable, I can-  
not assure you of that.

Howbeit this you may assure your self, that the more obedience you yeeld unto the ten Commandments the more you please your most gracious God and loving Father in Christ, *1 Sam. 15. 22.* And the more your conscience witnesseth that you please God, the more quiet you shall feele it to be, and the more inward peace you shall have, according to that of the Psalmist, *Great peace have they that lovethy Law, and nothing shall offend them.* For though faith in the blood of Christ hath made your peace with God as Judge, yet obedience must keep your peace with him as a Father; yea the more your conscience witnesseth that you do that which pleaseth God, the more encouragement you will have, and the more confidently you will approach towards God in prayer. *Beloved,* saith the loving Apostle, *if our hearts condemn us not, then have we boldnesse towards God.* For though faith in the blood of Christ takes away that guilt which subjecteth you to the legal curse, yet obedience must take away that guilt which subjecteth you to your fatherly displeasure. Furthermore you are to know, that the more obedience you yeeld unto the ten Commandments, the more temporal blessings, outward prosperity, and comfort of this life (in the ordinary course

1 Ioh. 3. 21

Gods dealing) you shall have: O, saith the Lord, *that my people had hearkened unto me, and Israel had walked in my wayes, he would soon have fed them with the finest of the wheat, and with hony out of the rock should I have satisfied thee.* Besides: the more obedience you yeeld unto the ten Commandments, the more glory you will bring to God, according to that of our Saviour, *Joh. 8. Herein is my Father glorified, that ye bear much fruit.* To conclude, The more obedience you yeeld unto the ten Commandments, the more good you will do unto others, according to that of the Apostle, *Tit. 8. This is a faithful saying, and these things will that thou affirme constantly, that they which have beleevd in Christ might be careful to maintain good workes, these things are good and profitable unto men.*

Neo. But, Sir, What if I should not purpose, desire, and endeavour to yeeld obedience to all the ten Commandments, as you say the Lord requireth; what then?

Evan. Why then although tis true you have no cause to fear that God will proceed against you as a wrathful judge proceedeth against a Malefactor; yet have you cause to fear that he will proceed against you as a displeased father doth against an offending

child; that is to say, although you have no cause to fear that he will unjustifie you, and unsonne you, and deprive you of your heavenly inheritance and inflict the penalty of the Law of workes upon you, and so condemn you; For, saith the Apottle, *There is no condemnation to them that are in Christ Jesus, Rom. 8. 1.* Yet have you cause to fear that he will hide his fatherly face, and withdraw the light of his countenance from you, and that your conscience will be ever accusing and disquieting of you, which if it doe then will you draw back and be afraid to ask any thing of God in prayer; for even as a disobedient child whose conscience tells him that he hath angered and displeased his father, will be unwilling to come into his fathers presence, especially to ask of him any thing that he wanteth, even so it will be with you; and besides you shall be sure to be whipped and scourged with many bodily and temporal chastisements, and corrections, according to that which is said concerning Jesus Christ and his seed, even true believers and justified persons, *Psal. 89. 30, 31, 32, 33.* *If his children forsake my Law, and walk not in my judgments; if they break my Statutes, and walk not in my Commandments, then will I visit their transgressions with the rod, and their iniquities*

with stripes. Nevertheless my loving kindnesse  
will I not utterly take from him, nor suffer my  
faithfulnesse to fail.

Wherefore, Neighbour Neophytus, to ap-  
ply these things a little more closely to you,  
and so to conclude; Let me exhort you  
when you come home, call to mind and  
consider of every Commandment according  
as you have heard them this day expounded.  
and resolve to endeavour your self to do  
thereafter; and alwaies take notice how and  
wherein you fail and come short of doing  
what is required, and of avoiding what is for-  
bidden; and especially be careful to do this  
when you are called, To humble your self be-  
fore the Lord in fasting and prayer, and upon  
occasion of going to receive the Sacrament  
of the Lords Supper, and so shall you make a  
right use of the Law.

Neop. And Sir, why would you have me  
more especially to take notice of my sins,  
when I am called to humble my self before  
the Lord in fasting and prayer?

Evan. Because the more sinful you see  
your self to be, the more humble will your  
heart be; and the more humble your heart is,  
the more fit you will be to pray, and the  
more the Lord will regard your prayers;  
therefore when upon occasion of some hea-

vie

vie and sore affliction, either felt; or feared to come upon your self, or some sore Judgement and calamity either felt, or feared to come upon the Nation, or place where you live, the Lord calleth you to humble your self in fasting and prayer, then doe you thereupon take occasion to meditate, and consider seriously what duties are required, and what sinnes are forbidden in every one of the ten Commandments, and then consider how many of those duties you have omitted and how many of those sins you have committed; consider also the sinful manner of performing those duties you have performed, and the base and sinful self-ends which you have had in the performance of them; consider also how many sinful corruptions there are in your heart, which break not forth in your life, and the disposition of heart which you have naturally to every sinne which you doe not commit; and then consider, that although the sinnes which you doe now commit are not a transgression of the Law of works, because you are not now under the Law *Rom. 6. 14.* yet are they a transgression of the Law of Christ, because you are still under that Law, *1 Cor. 9. 31.* And though they be not committed against God, as standing in relation to you as a wrathful Judge, yet  
stands

have they been committed against him as he stands in relation to you as a merciful and loving Father; and though they subject you not to the wrath of a Judge, nor to the penalty of the Law of works, yet they subject you to the anger and displeasure of a loving Father, and to the penalty of the Law of Christ.

Whereupon, doe you draw near unto God by prayer, saying unto him after this manner;

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L 3 O

**O** Merciful and loving Father, I doe acknowledge that the sins which I did commit before I was a Believer, were a transgression of the Law of workes, because I was then under that Law; yea, and that they were committed against thee, as thou stoodest in relation to me as a Judge, and that therefore thou mightest most justly have inflicted the curse or penalty of the Law of workes upon me, and so have cast me to hell; but seeing that thou hast enabled me to believe the Gospel, to wit, that thou hast been pleased to give thine own Son Jesus Christ to undertake for me to become my Surety, to take my nature upon him, and to be made under the Law to redeem me from under the Law, and to be made a curse for me, to redeem me from the curse, and to reconcile me unto thee by his death. Now I know it standeth not with thy justice to proceed against me by vertue of the Law of workes, and so to cast me to hell. Nevertheless, Father, I know that the sinnes which I have committed since I did believe, have been a transgression of the Law of Christ, because

I am

Gal. 4. 4.  
Gal. 3. 13.  
Rom. 8.  
10.

I am still under that Law: Yea, and I do acknowledge, that they have been committed against thee, even against Thee, my most gracious, merciful, and loving Father in Jesus Christ, and that it is therefore meet thou shouldst express thy Fatherly anger and displeasure towards me, for these sins which thy Law hath discovered unto me, in bringing this affliction upon me, or this judgment upon the place or Nation wherein I live: Howbeit, Father, I knowing that thy Fatherly anger towards thy children is never mixed with hatred, but alwayes with love, and that in afflicting of them thou never intendest any satisfaction to thine own justice, but their amendment, even the purging out the remainders of those sinful corruptions which are still in them, and the conforming of them to thine own Image; I therefore come unto thee this day to humble myself before thee, and to call upon thy Name, not for any need nor power that I do conceive I have to satisfy thy Justice, or to appease thy eternal wrath, and to free my soul from hell. For that I do believe Christ hath fully done for me already; but I do it

in hopes thereby to pacifie thy Fatherly anger and displeasure towards me; and to obtain the removal of this affliction or judgment which I feel or fear; wherefore I beseech thee to pardon and forgive these my sins, which have been the procuring cause thereof; yea, I pray thee not onely to pardon them, but also to purge them, that so this may be all the fruit, even the taking away of sin, and making me partaker of thy holiness; and then, Lord, remove this affliction or judgment when thy will and pleasure is.

And thus have I shewed you the reason why I would have you more especially to take notice of your sins; when you come to humble your self before the Lord in fasting and prayer.

*Neo.* And, Sir, why would you have me to take notice of my sins, upon occasion of my going to receive the Sacrament of the Lords Supper?

*Evan.* Because that the more sinful you see your self to be, the more need you will see your self to have of Christ; and the more need you see your self to have of Christ, the

more

more you will prize Christ, and the more  
you prize Christ, the more you will  
desire him, and the more you do desire  
Christ, the more fit and worthy receiver you  
will be.

Wherefore when you are determind to  
receive the Sacrament, then take occasion to  
examine your self as the Apostle doth exhort  
you; behold the face of your soul in the glasse  
of the Law, lay your heart and life to that  
rule, as I directed you before; then think  
with your self and commune with your own  
heart, saying in your heart after this manner,  
though I do beleieve that all these my sinnes  
are for Christs sake freely and fully pardoned  
and forgiven, so as that I shall never be con-  
demned for them; yet do I not so fully and  
comfortably beleieve it as I ought, but am  
sometimes apt to question it; and besides,  
though my sinnes have not dominion over  
me, yet I feel them too prevalent in me, and  
would faine have more power and strength  
against them; I would faine have my graces  
stronger, my corruptions weaker; wherefore I  
knowing that Christ in the Sacrament of the  
Lords Supper doth seal up unto me the as-  
surance of the pardon and forgiveness of all  
my sinnes; yea and knowing that the death  
and bloodshed of Jesus Christ which is there  
represented, hath in it both a pardoning ver-

rue

truel and a purging virgine; yea, and knowing that the more fully I do apprehend Christ by faith, the more strength of grace, and power against corruptions I shall feele. Wherefore I will go to partake of that Ordinance, in hope that I shall there meet with Jesus Christ, and apprehend him more fully by faith, and so obtain both more assurance of the pardon of my finnes, and the more power and strength against them, which the Lord grant you for Christ his sake. And thus having also shewed you the reason why I would have you more especially to take notice of your finnes before you come to receive the Sacrament of the Lords Supper, I will now take my leave of you; for my other occasions do call me away.

*Neo.* Well, Sir, I do acknowledge that you have taken great pains both with my neighbour and me this day, for the which I do give you many thanks. And yet I must intreat you to do the like courtesie for me which you promised my neighbour *Nomologista*, and that is, at your leisure to write me out a copy of the conference we have had this day.

*Eva.* Well, neighbour *Neophytus*, I shall  
 look of it, and, it may be, accomplish your  
 desire. And to the God of peace be with

*Nea.* The Lord be with you, Sir.



The





# The difference between the Law and the Gospel.

*To the Reader.*

**G**OOD Reader, the precedent Dialogue concerning the Law, now containing matter enough to compleat so many sheets as was necessarily required, I have thought meet to adde thereunto somewhat more touching the same matter, though not after the same manner. There is little more of it to be attributed unto me than the very gathering and composing of it: That which I aime at and intend therein, is to shew unto my self, and others that shall read it, the difference betwixt the Law and the Gospel, a point (as I conceive) very needful for us to be well instructed in; and that for these reasons:

First, because if we be ignorant thereof, we shall be very apt to mix and mingle them together, and so to confound the one with the other; which, as *Luther* truly saith, doth more mischief then mans reason can con-  
 On Gal. 31.  
 give; and therefore he doth advise all Chri-  
 tians (in the case of justification) to separate the Law and the Gospel as farre a sunder as heaven and earth are separated.

Secondly, because if we know aright how to distinguish betwixt them, the knowledge thereof will afford us no small light towards the true understanding of the Scripture, and will helpe us to reconcile all such places, both in the old and new Testament, as seeme to be repugnant, yea, and it will helpe us to judge aright of cases of conscience, and quiet our own conscience in time of trouble and distresse; yea, and we shall thereby be enabled to try the truth and falshood of all Doctrines; wherefore for our better instruction in the point, we are first of all to consider and take notice, What the Law is and what the Gospel is.

Now the Law is a Doctrine partly known by nature, teaching us that there is a God, and what God is, and what he requireth us to do, binding all reasonable creatures to perfect obedience both internal and external,

*The Difference between*

eternal, promising the favour of God, and everlasting life to all those who yield perfect obedience thereunto; and denouncing the curse of God and everlasting damnation unto all those who are not perfectly conformable thereunto.

But the Gospel is a Doctrine revealed from Heaven by the Sonne of God, presently after the Fall of mankind into sinne and death, and afterwards manifested more clearly and fully to the Patriarkes and Prophets, to the Evangelists and Apostles, and by them spread abroad to others; wherein freedome from sinne, the curse of the Law, the wrath of God, death and hell is freely promised for Christs sake unto all those who truly beleeve on his Name.

Secondly, we are to consider what the nature and office of the Law is, and what the nature and office of the Gospel is.

Now the nature and office of the Law is to shew unto us our sinne, *Rom. 3. 20.* our condemnation and death, *Rom. 2. 1.* *Rom. 7. 10.* But the nature and office of the Gospel is to shew unto us that Christ hath taken away our sinne, *Joh. 1. 29.* And that he alleth us to our redemption and life, *Col. 1. 14.*

So that the Law is a word of wrath, *Rom. 7. 14.*

d, and perfecting the Law. But the Gospel is a word of peace, *Ephes. 17.*

Thirdly, we are to consider where we may find the Law written, and where we may find the Gospel written.

Now we shall find this Law and this Gospel written and recorded in the writings of the Prophets, Evangelists, and Apostles, namely in the Bookes called the old and new Testament, or the Scripture. For indeed the Law and the Gospel are the chiefe general heads which comprehend all the Doctrine of the Scriptures: yet are we not to think that these two Doctrines are to be distinguished by the Bookes and leaves of the Scriptures, by the diversity of Gods Spirit speaking in them; we are not to take and understand that whatsoever is contained in the compasse of the old Testament, to be onely and merely the word and voyce of the Law; neither are we to think, that whatsoever is contained within the compasse of the Bookes called the New Testament, is onely and merely the voyce of the Gospel. For sometimes in the old Testament God doth speak comfort, as he comforted *Adam* with the voyce of the Gospel. Sometimes also in the new Testament he doth threaten and terrifie, as when *Christ* threatened the Pharisees. In some places

ces again, *Moses* and the Prophets do play the Evangelists; insomuch that *Hierome* doubteth whether he should call *Isai* a Prophet or an Evangelist. In some places like *wile Christ* and the Apostles supply the part of *Moses*, *Christ* himself until his death was under the Law; which Law he came not to break but to fulfil; so his Sermons made to the Jewes for the most part run all upon the perfect Doctrine and workes of the Law, shewing and teaching what we ought to do by the right Law of justice, and what danger insueth in not performance of the same. All which places, though they be contained in the Book of the new Testament, yet are they to be referred to the Doctrine of the Law, ever having included in them a privy exception of repentance and faith in *Christ Jesus*, as for example, where *Christ* thus preacheth, *Blessed are the pure in heart for they shall see God. Mat. 5.8.* Again, *Except ye be converted and become as little children, ye shall not enter into the Kingdome of Heaven, Mat. 18.3.* And again, *He that doth the will of my Father which is in Heaven, shall enter into the Kingdome of Heaven, Mat. 7.21.* And again, the parable of the wicked servant cast into prison, for not forgiving his fellow, *Mat. 18.34.* the casting of the rich glutton into hell, *Luke 16.23.*

And again, *He that denieth me before men, I will deny him before my Father which is in Heaven, Luk, 12.9.* with divers such other places, all which I say do appertain to the Doctrine of the Law.

Wherefore in the fourth place we are to take heed when we read the Scriptures, we are not to take the Gospel for the Law, nor the Law for the Gospel, but labour to discern and distinguish the voyce of the one from the voyce of the other; and if we would know when the Law speaketh, and when the Gospel speaketh; let us consider and take this for a note, that when in Scripture there is any Moral Work commanded to be done, either for the eschewing of punishment, or upon promise of any reward temporal or eternal; or else when any promise is made with the condition of any Work to be done which is commanded in the Law, there is to be understood the voyce of the Law.

Contrariwise, where the promise of life and salvation is offered unto us freely, without any condition of any Law either Natural, Ceremonial, or Moral, or any work done by us; all those places; whether we read them in the Old Testament, or in the New, are to be referred to the voyce and Doctrine of the Gospel; yea, and all those promises,

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of

of Christs comming in the flesh, which we read in the Old Testament ; yea, and all those promises in the New Testament which offer Christ upon condition of our beleeving on his Name, are properly called the voyce of the Gospel, because they have no condition of our mortifying annexed unto them, but onely faith to apprehend and receive Jesus Christ, as it is written, Rom. 3. 22. *For the righteousness of God which is by faith of Jesus Christ unto all, and upon all that beleve. &c*

Briefly then, if we would know when the Law speaketh and when the Gospel speaketh, either in reading the Word, or in hearing it preached ; and if we would skilfully distinguish the voyce of the one from the voyce of the other, we must consider :

*Law.* That the Law saith, Thou art a sinner, and therefore thou shalt be damned, Rom. 7. 7. 2 Thess. 2. 12.

*Gos.* But the Gospel saith, No, Christ Jesus came into the world to save sinners, and therefore beleve on the Lord Jesus Christ and thou shalt be saved, 1 Tim. 1. 15. Act. 16. 31.

*Law.* Again the Law saith, Knowest thou not that the unrighteous shall not inherit the Kingdome of God, Be not deceived, &c. 1 Cor. 6. 9. And therefore thou being a sinner and

h we not righteous, shalt not inherit the King-  
thole dome of God.

offer Gospe. But the Gospel saith, God hath  
g on made Christ to be sinne for thee who knew no  
ce of sinne, that thou mightest be made the righteous-  
tion nesse of God in him who is **THE LORD**  
but **THE RIGHTEOUSNESSE**, Jer.  
Jelus 23.6.

er the Law. Again the Law saith, Pay me that  
Jesus which thou owest me, or else I will cast thee  
rc into prison, Mat. 18.28,30.

n the Gos. But the Gospel saith, Christ gave  
keth himself a ranfome for thee, 1 Tim. 2.6. and so is  
ing it made redemption unto thee, 1 Cor. 1.30.

ditin- Law. Again, the Law saith, Thou hast not  
yce of continued in all that I require of thee, and  
therefore art accursed, Deut. 27. 6.

a fin- Gos. But the Gospel saith, Christ hath re-  
nned, deemed thee from the curse of the Law, being  
made a curse for thee, Gal. 3.13.

st Jo- Law. Again the Law saith, Thou art be-  
s, and come guilty before God, and therefore thou  
st and shalt not escape the judgement of God, Rom.  
Et. 16. 3.19. Rom. 2.3.

st thou Gos. But the Gospel saith, The Father  
is the judgeth no man, but hath committed all judge-  
1 Cor. ment to the Sonne, Joh. 5.22.

r and And now knowing rightly how to distin-  
not guish between the Law and the Gospel, we

must in the fifth place take heed that we break not the order between these two in applying the Law where the Gospel is to be applied, either to our selves or to others. For albeit the Law and the Gospel in order of Doctrine, are many times to be joyned together, yet in the case of Justification, the Law must be utterly separated from the Gospel.

Therefore whensoever or wheresoever any doubt or question ariseth of salvation, or our justification before God, there the Law and all good workes must be utterly excluded and stand apart, that grace may appeare free, and that the promise and faith may stand alone; which faith alone, without Law or workes bringeth thee in particular thy justification & salvation, through the meer promise & free grace of God in Christ; so that I say, In the action and office of Justification, both Law and workes are to be utterly excluded and exempted, as things which have nothing to do in that behalfe; the reason is this, For seeing that all our redemption springeth only from the body of the Sonne of God crucified, then is there nothing that can stand us in stead but that onely, wherewith the body of Christ is apprehended. Now soasmuch as neither the Law nor workes, but faith onely

is the thing which apprehendeth the body and passion of Jesus Christ, therefore faithfully is that matter which justifieth a man before God, through the strength of that Object, Jesus Christ, which it apprehendeth, like as the brazen Serpent was the object onely of the *Israelites* looking, and not of their hands working, by the strength of which object, through the promise of God, immediately proceeded health to the beholders: So the Body of Christ being the object of our faith, striketh righteousness to our souls, not through working, but through believing.

Wherefore when any person or persons do feele themselves oppressed and terrified with the burden of their sins, and feel themselves with the Majesty of the Law & the judgment of God terrifie & oppressed, outweighed and thrown down into utter discomfort, almost to the pit of hell, as hapneth sometimes to Gods own dear servants, who have soft and timorous consciences; when such souls, I say, do read or hear any such place of Scripture which appertaineth to the Law, let them then think and assure themselves that such places do not appertain or belong to them; nay, let not such onely who are thus deeply humbled and terrified do this, but also let every one that doth but make any doubt

doubt or question of their own salvation, through the sight and sense of their sin, do the like.

And to this end and purpose let them consider and mark well the end why the Law was given, which was, not to bring us to salvation, nor to make us good, and so to procure Gods love and favour towards us; but rather to declare and convict our wickednesse, and make us feel the danger thereof. To this end and purpose, that we seeing our condemnation, and being in our selves confounded, may be driven thereby to have our refuge in the Sonne of God, in whom alone is to be found our remedy. And when this is wrought in us, then the Law hath accomplished his end in us; and therefore it is, now, to give place unto Jesus Christ, *Who*, as the Apostle saith, *is the end of the Law*, Rom. 10. 3. Let every true convicted person then, who feares the wrath of God, death and hell, when they hear or read any such places of Scripture as do appertain to the Law, not think the same to belong to them, no more than a mourning weed belongeth to a marriage feast, and therefore removing utterly out of their minds all cogitations of the Law, all fear of judgement and condemnation, let them onely set before their eyes the Gospel,

to wit the glad and joyful tidings of Christ's  
the sweet comforts of Gods promises, free  
forgivenesse of finnes in Christ, grace, re-  
demption, liberty, psalmes, thanks, singing, a  
paradise of spiritual iocundity, and nothing  
else; thinking thus within themselves, the  
Law hath now done its office in me, and  
therefore must now give place to its better,  
that is, it must needs give place to Jesus  
Christ the Sonne of God, who is my Lord  
and Master, the fulfiller and accomplisher of  
the Law.

Lastly, as we must take heed and beware  
that we apply not the Law where the Gospel  
is to be applyed, so must we also take  
heed and beware that we apply not the Go-  
spel where the Law is to be applyed: let us  
not apply the Gospel in stead of the Law;  
for as the other before was even as much as  
to put on a mourning gown at a marriage  
feast, so is this but even the casting of pearls  
before swine, wherein is great abuse amongst  
many; for commonly it is seen, that these  
proud self-conceited and unhumbléd persons,  
these wor'dly Epicures and secure Mammo-  
nists, to whom the Doctrine of the Law doth  
properly appertain, do yet notwithstanding  
put it away from them, and blesse themselves  
with the sweet promises of the Gospel, say-  
ing,

ing, They hope they have as good a share in Christ as the best of them all, for God is merciful and the like. And contrariwise, the other contrite and bruised hearts, to whom belongeth not the Law, but the joyfull tidings of the Gospel, for the most part receive and apply to them selves the terrible voyce and sentences of the Law. Whereby it cometh to passe that many do rejoyce when they should mourn; and on the other side many do feare and mourn when they should rejoyce. Wherefore, to conclude, In private use of life, let every person discreetly discern between the Law and the Gospel, and apply to himself that which belongeth unto him; let the man or the woman who did never yet to any purpose ( especially in the time of health and prosperity ) think of, or consider their latter end, that did never yet feare the wrath of God, nor death, nor devil, nor hell, but have lived, and do still live a jocound & merry life, let them apply the curse of the Law to themselves, for to them it belongeth: Yea, and let all your civill honest men and women, who, it may be, do sometimes think of their latter end, & have had some kind of feare of the wrath of God, death & hell, in their hearts, and yet have salved up the sore with a plaster made with their own civil righteousness,

ness, with a salve compounded of their out-  
ward conformity to the duties contained in  
the Law, their freedome from grosse sins, and  
their upright and just dealing with men, let  
these hearken to the voyce of the Law when  
it saith. *Cursed is every one that continueth not  
in all things which are written in the Book of  
the Law to do them,* But let all self-denying,  
fearful, trembling souls, apply the gracious  
and sweet promises of God in Christ unto  
themselves, and rejoyce because their names  
are written in the Book of life.



The





## The Table.

**I**gnorant men confine the meaning of the  
ten Commandments into a very narrow  
compasse  
The ten Commandments are but an Epito-  
my of the Law of God

Pag. 5.

Six Rules for the right expounding the ten Com-  
mandments

Pag. 6.

The summe of the first Commandment, and  
what duties are required in it

P. 9

What sins are forbidden in the first Command-  
ment

13

The examination of the heart by the first Com-  
mandment

17

Wherein the first and second Commandment do  
differ

19

What duties are required in the second Com-  
mandment

20

tabW

# The Table.

	What finnes are forbidden in the second Com- mandment	21
What the worship of God is		23
The spiritual worship of God		25
The examination of the heart by the second Commandment		28
Wherein the second and third Commandment do differ, with the summe of the third Command- ment		29
What duties are required in the third Command- ment		30
What sinns are forbidden in the third Command- ment		36
The examination of the heart and life by the third Commandment		42
The difference betwixt the third and fourth Commandment, with the sum of the fourth		46
What duties are required in the fourth Com- mandment		47
What finnes are forbidden in the fourth Com- mandment		49
The examination of the heart and life by the fourth Commandment		50
The summe of the fifth Commandment		51
The duty of children towards their parents		52
The duty of parents towards their children		53
The duty of servants towards their masters		54
The duty of masters towards their servants		55
The		

## The Table.

The duty of wives towards their husband	56	Wh
The duty of husbands towards their wives	57	
The duty of subjects towards their Magistrates	58	Th
The duty of Magistrates towards their Subjects	59	The
The duty of people towards their Ministers, <i>ibid</i>		Wh
The duty of Ministers towards the people	60	m
The duty of Equals	67	The
The examination of the heart and life by the fifth Commandment	67	ni
The summe of the sixth Commandment	67	The
What sinnes are forbidden in the sixth Com- mandment	68	Wha
What duties are required in the sixth Command- ment	70	Wha
The examination of the heart and life by the sixth Commandment	72	The e
The summe of the seventh Commandment	74	ma
What sinnes are forbidden in the seventh Com- mandment	<i>ibid.</i>	The i
What duties are required in the seventh Com- mandment	76	ten
The examination of the heart and life by the se- venth Commandment	77	No m
The summe of the eighth Commandment	<i>ibid.</i>	The L
What sinnes are forbidden in the eighth Com- mandment	78	of e
		the
		All
		eter
		Christ
		the
		What
		What

# The Table.

56	What duties are required in the eighth Com-	80
57	mandment	
Traces	The examination of the heart and life by the	
	eighth Commandment	81
58	The summe of the ninth Commandment	83
Subjects	What sinnes are forbidden in the ninth Com-	
59	mandment	84
ibid	What duties are required in the ninth Com-	
le 60	mandment	85
67	The examination of the heart and life by the	
by the	ninth Commandment	86
67	The summe of the tenth Commandment	88
67	What is forbidden in the tenth Commandment	89
Com-		
68	What is required in the tenth Commandment	90
mand-		
70	The examination of the heart by the tenth Com-	
y the	mandment	91
72	The Lord requireth perfect obedience to all the	
74	ten Commandments	93
Com-	No man keepeth the Law perfectly	94
ibid.	The Lord may justly require perfect obedience	
Com-	of every man, and conclude all men under	
76	the curse for want of it	95
he se-	All men by nature are under sinne, wrath, and	
77	eternal death	95
ibid.	Christ hath redeemed beleivers from the curse of	
Com-	the Law	96
78	What it is to be of the workes of the Law	97
What	The	

## The Table.

The justice of God requires a perfect personal obedience	98
Why the Lord gave the Law	99
The special use of the law	100
How to make a special use of the Law	101
Every mans best actions are corrupted and defiled with sinne	101
There is a motion of heart and inclination of will in all men unto all sinne	103
The least sinful thought makes man lyable to eternal damnation	107
Though a man could yeeld a perfect active obedience to the Law, yet should he not be thereby justified	108
Man is every whit as unable to yeeld a perfect passive obedience, as he is to yeeld an active	109
Though man cannot be justified by his obedience to the Law, yet shall not his obedience be in vain	111
What good a man that shall never be justified and saved, may get by his obedience to the Law	113
How a man may apply the curse of the Law to himself	115
Man naturally is apt to think he must do something towards his own justification and to all accordingly,	117

Of  
rea  
Afr  
Chri  
ex  
te  
God  
th  
L  
Bele  
an  
If be  
sh  
be  
wh  
Bele  
fa  
m  
the  
pr  
cr  
Why  
of  
the  
Afr  
fess  
o  
Why  
of

## The Table.

98	Of what use the Law is to beleevers who are already justified,	120
99	After what manner Jesus Christ gives the Law to beleevers, who are already justified,	122
100	Christ requireth that beleevers doe desire and endeavour to yeeld perfect obedience to all the ten Commandments,	124
101	God in Christ doth pitie and spare beleevers though they yeeld not perfect obedience to the Law,	125
102	Beleevers shall be rewarded for their obedience, and with what,	ibid
103	If beleevers do transgresse the Law, though they shall not be condemned for it, yet shall they be chastised with temporal chastisements and what those chastisements are,	128
104	Beleevers must at all times take notice how they fail and come short of keeping the Commandments perfectly, and more especially when they are to humble themselves in fasting and prayer, and upon occasion of receiving the Sacrament of the Lords Supper	129
105	Why beleevers must more especially take notice of their sinnes, when they are called to humble themselves in fasting and prayer,	130
106	After what manner beleevers are to make confession of their sinnes upon a day of humiliati- on,	132
107	Why beleevers must more especially take notice of	of

# The Table.

of their finnes. upon occasion of receiving the Sacrament of the Lords Supper,	135
Why, and to what end beleivers are to receive the Sacrament of the Lords Supper,	136
The difference between the Law and the Gospel,	138
The definition of the Law and the Gospel,	139
Where we may find the Law and the Gospel, written,	141
The nature and office both of the Law and the Gospel,	142
We are to take heed that in reading of the Scriptures we take not the Law for the Gos- pel, nor the Gospel for the Law	143
How we may know when the Law speaketh and when the Gospel speaketh,	ibid.
We must beware we epply not the Law where the Gospel is to be applyed,	146
We must take heed of applying the Gospel where the Law is to be applyed.	148



FINIS.

35  
36  
38  
39  
The Great Creator made us to know  
Love and Hate, to be sensible of  
the Good and the Evil. We recog-  
nize justice and order when Love  
finds the Good, when Evil meets  
with Hate.

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The only true repentance is con-  
-viction: that sorrow of heart which  
hates not only the consequences of sin  
but sin itself.

Al Xpian life is a life of

action

it is a progress of life

all his action and spontaneous

to make for

obeying his laws or pro

vidences towards himself

and all other things

to please him at all cost

to obey him for ever

what by thinking in it

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Vet. A3 f. 792

No. 67

RH 13.1.55